

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Copyright 1920, F. M. Barton

Volume XXI
Issued Monthly

JUNE, 1920
Subscription \$2.40 per Year

Number 9
Total Number 249

THE ORIGIN OF CHILDREN'S GAMES

Rev. A. D. Belden, D. D., Westcliff-on-Sea, Essex, England

The chief origin of children's games is to be found in the child's universal love of mimicry. His bump for imitating his elders is so great that most children's games are simply a reduction to scale of the activities of adults. Thus the children keep shop, drive horses, play soldiers, teach school, nurse their dollies, and run their railways. They repeat the world about them in miniature in their play.

But they do much more than this, they **repeat the world before their time**. We do not now see grown up persons using bows and arrows or slinging stones from a catapult. Yet these beloved activities of the children were the serious weapons of a by-gone age. Children keep up in play what were the occupations of adults in previous times. This makes children's play a happy hunting-ground for the antiquary. Without doubt many of the games most popular with the children are rooted as to their origin in the most serious rites of primitive religious and social life.

The game of 'turning the trencher' is undoubtedly such an instance. In the Pacific Islands today we find that the natives, when any member of the family or tribe is ill, pray to their god and then set a cocoanut spinning and from the manner of its fall, they obtain an indication of the god's will in the matter. In the Samoan Islands this cocoanut spinning was once used for the detection of a thief. The tribe sat round in a circle and the person towards whom the monkey-face of the fruit was turned when it stopped spinning, was deemed guilty.

It is suggestive for this view of the origin of the game, that while the Samoans have learned better ways of detecting their criminals, they still keep up the old game, but with forfeits of the innocent kind familiar to us all.

Here is the origin of the little joke many of us have played of spinning a knife on the table and asking, "Who's the thief?" What is fun to us, was grim and terrible in the long ago.

Two other impressive instances are Hop-Scotch and Blind Man's Bluff. These are amongst the oldest games in the world.

Scholars tell us that Hop-Scotch was played in the streets of Rome two thousand years ago, but the pattern was much larger than now. Later on many Christian churches had a similar pattern drawn by the builders on the floor. It was thought at the time of the

crusades that this pattern had something to do with the temple at Jerusalem, and many devout souls, unable to go to the Holy Land, used to walk in and out treading these plans on the church floors as a pilgrimage. But now we know that the pattern goes right back beyond Christian times to the ancient civilization and religion of Egypt and to the great underground maze known as the Labyrinth. Through this maze men and women used to practice walking in the dark trying to find their way from end to end. This they did as a religious duty, because they thought that after death one had to go into a dark under-world full of rough vaults and tunnels and winding paths and pits and precipices beset by dragons and bereft of light. The Labyrinth made by the Egyptian priests was supposed to be a sufficiently good copy of the maze of the under-world to afford the worshippers the required discipline and practice. It was also taught that by threading the Labyrinth one was helping the souls of one's friends to get safely through the under-world to rest and heaven. From ancient Egypt to the English and American girl in the modern slum, playing Hop-Scotch, seems a far cry, but it serves to show how serious a part a mere game once played in the life of men.

Folk-lore also reveals that Blind Man's Bluff has a much more serious origin than its usual hilarity would suggest. It recalls nothing less than the manner in which our savage forefathers used to select their victims for human sacrifice.

In the days when human sacrifices were offered to the spirits responsible for feeding men and blessing them with harvests, all the men of the tribe would assemble, clothed alike and wearing masks. They sit in a square and the priest spins a round disc bearing marks. According to the direction of the fall the priest chooses one of the assembly. A bandage is tied round his head **completely** covering the eyes, he is turned round several times to distract his sense of location and after certain words are repeated he is released. Whoever he catches is the victim chosen of the gods for sacrifice. The children of the tribes, of course, used to watch these ceremonies and whenever they wanted a game full of excitement, what more natural than that they should play what we now call "Blind Man's Bluff?"

Many people could bear testimony to a weird tremor of terror that they experienced in being

captured in Blind Man's Bluff. It is the memory of the race carried down the unending blood-stream of the generations.

One last instance. Kite-flying does not seem to commend itself seriously to adults in these days—excepting for military purposes. Yet here again the children are perpetuating what used to be a serious occupation of grown up people in the long ago.

Adults used to fly kites seriously to carry off troubles on the wings of the wind. Indeed,

in China and the East today there are people who will fly their kites for this purpose. As soon as their kite is well up in the air, they cut the string so that in floating away the kite may take all their bad luck with it.

Let us then never say again, "Oh, it's only a game," but have an eye and a thought for the hosts of men in a by-gone day for whom the children's game spelled joy or sorrow, life or death.

ECONOMIC DETERMINISM AND THE MINISTRY

ORVIN F. JORDAN

Economic determinism is a kind of fatalism that is based upon the study of economic law. This fundamental tenet of Karl Marx does not explain all of history, any more than does any other principle, but it explains many things. The Modernists, who are now outlawed from the fellowship of the Roman Catholic Church, declared that if they had had the money to bring conventions together and to print literature, they would have won their fight. The economic reinforcement given Martin Luther by the German princes was at least one of the factors in the German reformation.

The law of supply and demand has been applied to the ministry by our churches ruthlessly. The facts about the salaries of our ministers are not yet adequately before the public and it is one of the grave mistakes of the time that church statisticians have given so little attention to the effect of economic conditions upon the work of the ministers.

Recently a questionnaire was sent out among the seven hundred churches of the Disciples of Christ in Illinois. The returns on this questionnaire are from 146 churches, and these churches are known to the writer to be far above the average in their treatment of the ministers of the state. The highest salary paid in the state outside of Chicago was \$3600. Just one man got that much. The next highest was \$3,000. After that they follow in this order: \$2,500, \$2,400, \$2,100. Only ten are paid more than \$2,000. Below this level the salaries for 25 men were between \$1,550 and \$2,000. The next 42 received between \$1,250 and \$1,500. Thirty-six below this level received between \$1,040 and \$1,200. The lowest group was made up of 33 men who received between \$600 and \$1,000. In a few cases it is mentioned that the church furnishes a parsonage in addition to this amount. There would be less than ten per cent of such cases.

The figures for the Disciples of Christ for the whole United States given in the 1920 year-book, show what the results are from the starving of the ministers and the driving of them into other professions. For twenty years the Disciples were one of the most rapidly growing communions in the whole nation. They doubled their numbers in the past twenty years. For three years there has been a decrease in membership each year, while the church leaders look around vainly for causes. Last year the loss in number of churches was 48 and in number of communicants 17,105. A great body of a million and a quarter members is now

powerless to check this toboggan slide, for no one interprets the reasons.

In recent years the number of ministers engaged in business has rapidly climbed up, and in the past year this number increased from 986 to 1,129. Nearly one-fifth of the entire ministerial force of the denomination is compelled in these days of unparalleled wealth to seek part of their daily bread by secular employments. The consequent loss of influence and leadership makes itself particularly felt in the Christian nurture in their parishes, for the loss in Sunday School enrolment last year was 41,470.

The loss of ministers from the list of religious workers entirely is a factor that has not yet been computed. In spite of the reinforcement of the ministry by thirty colleges and schools, the loss in the number of names listed last year was 78. The men lost are in many cases young college graduates whose names appear in the year-book for two or three years and then disappear altogether.

Five years ago the economic pressure on the minister made itself felt in ways less amenable to the processes of the statistician. In those days the wives in the manse were being withdrawn from religious work and put to the menial tasks of the household. Even the laundering and the other drudgeries of the household were put over on college trained women.

Five years ago the economic pressure was making itself felt by the starving of the minister's intellectual life. An examination of the libraries in the manse showed but meager stocks of books. When the Interchurch World Movement planned its state conventions, it was recognized on all sides that the ministers could not attend unless some outside organization paid their carfare.

Now we have reached the minimum of subsistence, and men who were trained for the pulpit turn reluctantly to life insurance solicitation or to welfare work in a factory, that their children may be fed. Within the next two years there will be an exodus from the ministry, unless the whole economic structure changes, that will be unprecedented in the history of the church. The milk drivers of Chicago who dress in overalls and require no tools or books asked for fifty dollars a week and did not have to strike to get it. How shall we expect ministers to live on \$1,350 a year in the state of Illinois and live up to

the standards that are conventional for the professional man?

Tradesmen find their remedy in dealing with hard-fisted employers by organizing strikes. This ministers will never do, though it was facetiously proposed by a New York cartoonist. The only dignified remedy the ministers can themselves employ is to quit individually. It will then be up to the church to decide whether it wants that kind of a remedy applied.

If the national Protestant organizations who have known so well how to organize for various missionary, benevolent and educational

purposes would devote a tithe of their publicity to the case of the minister, they would get a response in America that would make our war drives seem like the operations of "pikers." The men who christen and marry and bury the people are not unpopular. Our community leaders who voice the community conscience are the best loved men in the community. It requires only the leadership of some national organization to set all America boosting for higher salaries for the ministers. It will be better to start that movement this year than to wait until several thousand more educated and talented men go back to secular callings.

A SAFE CHILD INSURANCE

CHRISTIAN F. REISNER, D. D., NEW YORK

One per cent of the Protestant Episcopal Church membership is under 13 years of age, 1.9 per cent of the Congregational, 3.4 per cent of the Baptist, 3.7 per cent of the Disciples of Christ, 3.9 per cent of the Presbyterians, 7 per cent of the Methodist Episcopal, and 9.4 per cent of the Methodist Episcopal, South. These figures, gathered from the religious census of 1916 made by the government, should awaken the Protestant Church.

David Starr Jordan tells us that one-third of the young life of this country is burning itself out and wasting its strength in sin. Another authority has declared that there are 12,000 college students scattered over the country who are "down and out."

We no longer conclude that the child is naturally bad. Cotton Mather used to urge his four-year old daughter, Katie, to pray for mercy, for he said, "Original sin has condemned you to hell. You are on the way there now unless the mercy of Christ saves you." Quakers record their children's names on the church records when they are born. Methodists count every baptized child a probationer and must give the parents a church letter for that child, when the parents move their certificate. Every child is born into the Kingdom and can be kept there.

Spargo quotes approvingly Danton, who says that "after the bread question comes education." Spargo emphasizes much the bread questions. He tells how in Vercelli, Italy, the municipal authorities give all the children their noon-day meal, the poor as well as the rich, and as a result, the children have the best possible chance in every way. That is good as far as it goes, but education must also be cared for and education is incomplete without religion.

Eighty-eight per cent of the Methodist membership has come from the Sunday School. Other Protestant churches gather 80 per cent. It is not only the Catholics who stamp child life indelibly. The Socialists are organizing Sunday Schools so that they can be sure of stable recruits and advocates for the tomorrow. However liberal a Jew may be, he always demands that his boy shall have early training under a rabbi. That accounts for the fact that they seldom intermarry with Gentiles even in this country.

Among the denominations working in India. Methodism is peculiarly strong with large

promise for the future. The reason is easily found. They have one-half the Sunday School scholars of the whole country. Paul commended Timothy because he had known the Scriptures from his youth; this in addition to an inherited piety.

It is impossible for America to ignore heathen lands.

A rat in China decided to emigrate to America. He had lived amidst the plague of that country. He arrived in San Francisco. A fly one day became chilly, crawled into his fur to warm and picked up on his feet two or three germs. That fly then decided to visit New York and took a Pullman sleeper and arrived with the germs which quickly scattered among the people.

An American sailor was tattooed in Hong Kong by a Chinaman. In the process a bit of leprosy virus was injected, and the young man is now a leper sentenced to a segregated colony.

It is as necessary to quarantine against sin as against disease, for it takes root and grows just as rapidly.

America is saturated with false ideas of a free institution. Foreigners come to our land with the notion that here all restraint can be thrown off. Furthermore, in their home experience, religion is a synonym for oppression. They will therefore have none of it. As a result, they question the authority of anyone who would enforce law in a country where they suppose everyone is to do as he pleases. This spirit is catching among the children. They are impertinent and disobedient. We must meet this issue. It is a dangerous situation. When lawlessness takes hold, it ruins the best character. Recently an 18-year-old burglar was arrested in Brooklyn. Seven years before an eleven-year old boy soprano attracted attention by his singing in the choir of Old Trinity Church. At 18 he was guilty of 100 burglaries and had been sentenced to imprisonment twice, escaped three times, and if convicted and sentenced to the full extent he would be entitled to 82 years' imprisonment. Youthful criminals are multiplying in a startling way. But no child is a natural criminal. That detestable heresy was never buried. Once we taught it and believed it. It was only 50 years ago that America hanged children for murder. One hundred

years ago England condemned children to be hung who had stolen money to buy ginger bread. It is only twelve years since the juvenile courts came into active use. Up to that time boys and girls were thrown into jail for petty crimes. In Chicago, for example, under jail treatment, they became criminals up to 75 per cent. Even in the New York City juvenile court, where many foreigners are handled and where they have a poor chance at home, ninety per cent are saved. Where boys appearing in court are aided by the "Big Brother" movement, which supplies a man who interests himself personally in a boy and chums with him, 96 per cent of the boys are saved. In one year in New York 2,195 boys were thus "brothered" by older men. Of this number only ninety went back to evil ways. Of the twelve thousand boys and girls handled in the juvenile courts of New York City, two thousand were committed to institutions, one thousand because they had such miserable homes that no chance was left them to improve and one thousand because they seemed to be unchangeably bad. Even of the last one thousand, seventy-five per cent were saved.

Professor Coe, in one of his later books says, "At first in my investigation I concluded that the average age of conversion was around the age of sixteen. I am now convinced by further investigation, that it is much nearer thirteen years of age!" A questionnaire sent to 474 delegates at a Methodist General Conference brought the following information: 440 were converted before they were twenty-five years of age; only nineteen from twenty-six to thirty; eight from thirty-one to thirty-five; three from thirty to forty, and only four above forty. One hundred and forty-one were converted from eleven to fifteen years of age. It has been found by careful investigation that if a young man does not drink until he is nineteen, in ninety-eight cases out of a hundred he will never become a drunkard. All these facts help us to conclude, without question, that the child can be molded for Christ and the church.

West declared, "A kiss from my mother made me a painter." Voltaire while a boy was given a skeptical poem to commit; he did so and never lost the influence of it. Paine in his early life was a Christian, but was appointed to lead in a debate against religion and favoring infidelity. This so stamped his life that he never got away from it.

Judge Gibbs, in New York some time ago, sentenced a dozen boys to go to church for a year. He was trying to have them see that law was the outflowing of God's love and thus planned for their benefit. Judge Crane, of Brooklyn, said that of the 2,700 boys who appeared before him not one attended Sunday School.

Col. W. J. Bryan once said in Grace Methodist Church, New York City, it was foolish for parents to declare that they have no right to teach children religion. They choose everything else for them. Then he added, "Before I was ten years of age, my mother planted in my heart an aversion to gambling, swearing and drinking. As a result, I detest all these things and have never been strongly tempted by them, and I have always vigorously fought them."

It seems almost impossible to supply the home training once given to children. Many people live in the suburbs and members of the family must hurry away early in the morning. They get home late at night. The children are asleep. There are few things to cultivate the home spirit. In the old days there were water, fuel and kindling to be provided; errands were assigned to the different children. Now everything is done by machinery. People live in apartments. The sacred precincts of the one home are seldom preserved. There is little privacy. We are in the day of display. Children demand and receive more spending money. They gather the spirit of independence.

The city child does not have the suggestions that come from rural life. God made the country, but man makes the city. Men in the city life are likely to count themselves omnipotent; they do accomplish wonders. Children raised in these surroundings do not have the same attitude towards Providence and the Creator of beauty enjoyed by the rural child. It is a notable fact, for example, that while juvenile delinquency in Chicago increased over the whole city 14 per cent, when the playground parks were placed near the packing house district, juvenile delinquency there decreased 40 per cent.

For some reason parents are not as free and confident in the religious training of their children as formerly. This is traceable partially to the fact of modern education; they are not posted in line with present-day science and dread making their religious views appear ridiculous in the light of the science taught the children in public school. They fear that new educational methods must also be applied. If they could learn that the old-time planting of religious truth and the warming of it by parental love would bring a fruitage seldom blighted by any other influence, there would be far fewer boys and girls going away from the church and Christ.

Our modern danger is that the child will be neglected. He is becoming too commonly a nuisance to many people. He is given out to be nursed, he is sent away to private schools. Women and oftentimes men, too, do not welcome parenthood so that their attitude to all child-life is wrong. It is reported that \$10,000,000 is invested in poodle dogs. Children must receive heart-warm attention. Nothing else will save them from becoming dangerous and harmful citizens.

Civilization Alone Is Not Sufficient.

Bishop Colenso took a dozen native African children into his home. He trained them, dressed them nicely, fed them with European food, gave them every advantage, but never spoke to them of God. At the end of three years he said, "You can either go back to your wild life or you can stay with me and continue as you have started." Every boy rushed back to cannibalism. The American Indian has been with us many years and yet he has not been civilized unless first Christianized.

Jesus said "of such" is the kingdom of heaven. This is the possessive case. It means that already it belongs to them.

F. B. Meyer when a little lad preached to the servants and his older sisters and was not

satisfied until he had brought the sisters to tears. Bishop Foster began preaching when he was but ten years old. Even then he would preach until the children were under conviction. In after years he declared that some of them were converted then and never lost the effect of it.

Dr. Goodell declares that he has had few converts in the thousands of people he has taken into the church except where the youthful days had been characterized by religious education. Thought fuel must be stored up in the days of youth if they are to be stirred and thrilled by religion later.

In New York City there are 800,000 children and only 200,000 of them are found in all the Roman Catholic, Hebrew and Protestant Sunday Schools. Six hundred thousand of them get no religious education at all. Thirty-four per cent of the population in the United States are between the ages of 5 and 20, and yet we do not get one-half of them into the Sunday School, counting even the little tots in the Primary grades. Between the ages of 13 and 19 years of age we lose three-fourths of them. Among those who do attend, we secure only two out of five for church membership.

A career can be determined by early training as the following illustration will show:

James Thomson entered Glasgow University at 28 years of age. When his own boy was born he determined that he should have a better chance. When the boy was one year of age he began to sleep with him and at six took him to the University and gradually trained him in experimenting with physics. At ten the lad was able to enter the University and graduated at sixteen. A few years ago this "lad" died at eighty-four under the name of Lord Kelvin, one of the greatest scientists in the world. If one can be thus thoroughly trained as an expert scientist, then it is certainly true that one can be equally trained for religious usefulness.

Children will make earnest efforts to carry out the teaching of respected teachers. John Spargo tells a pathetic story of Patsy. His school teacher told him that his food was not nourishing and that he must tell them at home to give him oatmeal. He could not get it but his parents allowed him three cents for his noon-day lunch. One day the teacher saw what she supposed was chalk under his desk. She asked him about it and found that the dear little lad had been buying three cents worth of raw oatmeal and was eating it for his lunch.

Children make religion very concrete. John Fisk said that he used to think of God as a great bookkeeper who wrote down his bad deeds. When it thundered he thought they were rolling barrels along the floors of heaven.

They can understand a personal Christ who took children in his arms, who was God in the flesh, who showed the glory of the Father in his own face and works. But they must also see Jesus through his disciples who incarnate his life.

Mickey revealed the child attitude when he said to his nurse: "Other people may say that you're beautiful as flowers are beautiful or as colors are beautiful, but to me you're the window of heaven. I can look through your face and see God and the angels and the home land." My own lad when four years of age was put

to bed by his father, but kept asking for "Mother." To cure his loneliness I reminded him that Jesus was with him. He said, "Yes, papa, but I want something to touch. I can feel Mother's hand, and I can't feel Jesus' hand." We must reproduce Christ until our hands will be the hands of Christ to lead the little ones into the ways of our Master.

At a New England revival meeting three little, freckled-faced lads were converted. The meeting closed and the people with a discouraged tone said, "It did not pay—only three boys were converted." But the after years proved this to be one of the greatest meetings ever held. One of the lads was Rev. Charles L. Nye, a successful Iowa pastor. Another was the Rev. F. T. Davis, former president of the notable Wilbraham Academy in Massachusetts. The third was the man who now owns that little church in the New England town. He bought it because, being unused, it was about to be torn down and though idle keeps it in repair because he wants it to stand as a reminder of his conversion. His name is widely known as a great evangelistic pastor, and now as the Secretary of Evangelism for the Federation of Churches, namely, Charles L. Goodell.

How I Saved on my Life Insurance

It has been with great interest that I read the article of Brother Royal W. Ennis, in April "Expositor."

It is surprising how many ministers are captured by the life insurance agent who sold them the costly twenty-year endowment policy and made them believe that they were getting something for nothing. Have you ever considered, my brother, that if you take out a pure protection policy in a company that sells but one policy and that is **Protection Only** and that if you will deposit the difference in your local bank or in government stamps, that you will beat the insurance company a great way?

This same applies to the twenty-year pay life policy. Let me tell you how I woke up to this fact.

A friend of mine familiar with insurance asked me one day if I carry any insurance and if so, what kind. I told him, "A twenty-year payment life with the Fidelity of Philadelphia, Pa." "Why a twenty-year pay life?" I could not answer him any differently than the average people, and said: "To have some good insurance and have it paid for while I am in productive years." "You have a good policy and your idea is all right, but let me show you where you are losing money. Your contract is good but you make the insurance company your guardian for twenty years and naturally you must pay for this service. A Pure Protection Policy will cost you only \$16.40 per year per \$1,000 of insurance. While you pay \$35.29 per year, which is a difference of \$18.89 the first year. This you can invest at four per cent in government stamps and in twelve years you will have a savings account of \$305.12, about \$150.00 less what your cash value would be in your policy which you could draw, providing you cancel your policy, or which you could borrow providing you would pay the company on your own money \$18.31. However, if you make your investment, it is in your name, in the bank and this \$305.12 savings account yields an annual interest of \$18.31. Your insurance costs you only \$16.40, you are now done with all your insurance payments, for the interest takes care of that. The entire subsequent payments, eight in number, you can add to your savings account and they will amount to \$370.19. Your savings account added you will have at the end of the twentieth year a bank savings account and a full \$1,000 of insurance at this time for the low rate of \$16.40. What does the company guarantee you at the end of the twentieth year? Is it not so "A paid-up insurance policy for \$1,000, or you can cancel your

policy and they will give you your cash value of \$567.00. With a pure protection policy company you will have your insurance and your \$676.02 besides. If you take out an ordinary life continuous payment policy with an old line life insurance company you fare the same way as just indicated. It will cost you about \$28.11. A pure protection policy with a total disability clause and old age clause, costs you \$16.40 per annum, per \$1,000 insurance. You invest the difference of \$11.71 in the insurance company, whereas you ought to have deposited at four per cent in a building and loan society or bank. What is the result in 20 years? At four per cent you will then have \$362.65, you are now only 55 years old. Your money that will provide for the rest of your life's premiums is taken care of, for these \$362.65 earn, if you do like thousands of others do, and invest it in gold bond securities at six per cent, \$21.25 interest, you have over \$500 more than your in-

surance premium calls for. Should grim death come and call you, your dear ones will have the insurance and the investment also. The insurance company guarantees you at the end of the twentieth year only \$327.00 providing you cancel your policy. Here you have the policy in full force and your investment also. All I told you is backed up by your insurance department. It is up to you to act."

It is needless to say that I took out a Pure Protection Policy in The Merchants Reserve Life Insurance Co. of Chicago, Ill. Their rate is:

Age 25.....	\$13.20	Age 45.....	\$22.12
Age 35.....	16.40	Age 55.....	36.75

I am carrying for the protection of myself (in case of total disability and for old age) and my dear ones, double the amount, and have the investment also.

Sincerely,

ALBERT H. VOGEL, Pastor.
3815 Thomas St., Chicago, Ill.

THE STORY OF BIBLICAL CRITICISM

REV. F. E. HARTMAN, D. D., MUNCY, PA.

(Continued from May Expositor.)

The Book of Deuteronomy is attributed by some critics to the days of King Josiah, when it was found in the Temple; it is said that it was not an ancient document re-discovered, but an entirely new document which had been concealed in the Temple in order that it might be found and accepted as the production of Moses, and thus produce a greater effect. This deception must have been deliberately planned. The manuscript must have been solled and frayed with great care, for it was at once admitted to be ancient. All the intelligent men of the time judged it to have come down from the Mosaic age and from the pen of Moses, as it claimed to be (with the exception of the last chapter, of course, which gave the account of his death). There seems to have been no doubt or dissent from this opinion. The conservative critics do not believe there was any such fraud attempted, nor that it could have been successful.

A similar instance of fraud and forgery, if we believe some critics, is found in the Priestly legislation or code. This legislation is contained in a large number of passages scattered through Exodus, Leviticus and Numbers, and pertains chiefly to the tabernacle and its worship, the duties of the priests and Levites, and the relation of the people to the institutions of religion. It claims to be from Moses in scores of places and has a strong coloring of the Mosaic age and the wilderness life. But, according to the destructive critics, it was largely the work of Ezekiel and Ezra during and after the Exile (about 440 B. C.). The name of Moses, the fiction of the tabernacle, and the general coloring of the Mosaic age were given to make it more authoritative in securing the obedience of the nation. This elaborate and minute forgery is thus presented as the expedient of holy men to advance the religion of the God of righteousness. It might be expected from the prophets of Baal, but not from such men as Ezekiel and Ezra. The intelligent people returning from the Exile would not have been deceived by the sudden appearance of Mosaic laws forged for the occasion and never before heard of. Many of the regulations of this legislation were exceedingly irksome, especially to the priests and Levites. If

it had been a new thing fraudulently ascribed to Moses, these men would have detected the deceit and would have refused to be bound by it. But we do not hear of any revolt or even criticism.

Concerning the Pentateuch, then, the testimony of all the facts points very strongly to Mosaic authorship for substantially the entire five books. He doubtless made use of many traditions and written documents, and there may have been a few or many additions or modifications in later years. But the Pentateuch was probably written by Moses and the Book of Joshua by Joshua or some one in his day.

The Psalms, with a few exceptions, are dated by the destructives after the Exile, anywhere from 400 B. C. to 175 B. C. Only three or four are attributed to David, and these doubtfully; none to Moses, Samuel, Nathan, Solomon, Isaiah, Jeremiah, or the other pre-exilic prophets. The great times of conquest and expansion, of disaster and recovery, the times of the great Temple and its splendid worship, the heroic times of Elijah, are said to have produced only a few of the Psalms, while nearly all of the one hundred and fifty are attributed to unknown authors during the times of growing legalism, of obscurity, and of inferior abilities. The constructive critics claim that there is no sign of legalism in the Psalms, but that they celebrate early events, were designed for worship in the early days of the Israelitish monarchy, that the writers themselves stand out as personalities, with the fire of genius flashing from almost every page. David was busy with many cares and responsibilities, but so were Caesar, Marcus Aurelius, Washington, Gladstone, and Roosevelt, all of whom found time for great literary production. David did have some glaring faults and committed one enormous crime; but he was profoundly penitent, and became one of the noblest of men. David did have at first a very limited conception of God; but he was teachable, and became "a man after God's own heart." On the other hand, David had unquestioned skill in the music of his nation, which would constitute a pre-supposition in favor of his interest in sacred song; while his personal career of danger and deliverance would naturally tend to waken in

him the spirit of religious poetry. His times were very much like the Elizabethan period, which ministered unexampled stimulus to the English mind. Professor Davidson, an acknowledged critical authority, calls attention to the religious condition of Israel as implied in the writings of Hosea and Amos (about 790 and 740 B. C.), and concludes that religious knowledge was further advanced in the ninth and tenth centuries B. C. than many critics are willing to admit. He also states that "Professor Kirkpatrick, proceeding with the combined caution and freedom which become sound scholarship, assigns a considerable number of Psalms to David and the period immediately after him." Mr. Gladstone, in his little book, "The Impregnable Rock of Holy Scripture," calls attention to the fact that Israel is the name under which in the Psalms the chosen people are described; that this could not have been so if the Psalms had been composed when Judah was the only acknowledged name for the elect people and Israel was an enemy and the symbol of a rival and degraded worship. He also states that the one great deliverance commemorated in the Psalms is the deliverance from Egypt, while the great catastrophe of the Babylonish captivity was mentioned only once; that this would not have been the case if the Psalms in general were composed during the captivity or later, for Jeremiah had prophesied that a time was coming when the servitude in Egypt would cease to be the one commanding recollection of the Hebrews and its place would be taken by the Exile in Babylon. Gladstone endorses the conclusions of the German author, Israel Sack (Berlin, 1899), that in the period succeeding the Exile the original creative force of the Hebrew spirit died out, formalism advanced, and sectarian lines were sharpened and deepened, while the spirit and voice of the Psalms throw us back upon a distant antiquity, as manifestly the product of an age of living, energetic faith and religious harmony.

When we come to Isaiah, the case is somewhat different. The greater part of the first division (chapters 1-39) was addressed to a nation upon their own soil—with their temple, their king, their statesmen, tribunals, and markets—responsible for the discharge of justice and social reforms, for the conduct of foreign policies and the defence of the fatherland. But the remaining chapters (40-66) were addressed to a people wholly in exile and partly in servitude, with no civic life and few social responsibilities, a people in the passive state, with occasion for the exercise of almost no qualities except those of penitence and patience, of memory and hope. The word Righteousness is used differently in the two parts of the book. In the chapters referring to Isaiah's own day, righteousness is man's moral and religious duty in piety, purity, justice and social service. In the later chapters (40-66) righteousness (except in a few cases) is something which the people expect from God—their historical vindication, by his restoring and reinstating them as his people.

In the second part of Isaiah, Israel is addressed as having exhausted the time of her penalty and is proclaimed to be ready for de-

liverance. Cyrus is not presented as a prediction, but as a proof that a prediction is being fulfilled. He is already alive and irresistible, accredited with many successes, and pointed out as the proof that the former prophecies of a deliverance for Israel are at last coming to pass. Babylonia is soon to fall, and God's people will return to their own land. Hence, chapters 40-48 are dated between 555 B. C. and 538 B. C., more than one hundred and fifty years after Isaiah's own time. The remaining chapters, with a few exceptions, are placed still later, at the eve of the return and just after the return had taken place. All these later chapters (40-66) were probably brought together just after the return and added to Isaiah's own chapters as a supplement, being similar in spirit and showing the fulfillment of the prophecies he had made. There is no evidence in the Book of Isaiah to prove that the entire sixty-six chapters were written by him, but much testimony which points to a plurality of authors. The chapters 40-66 nowhere assert that they were written by Isaiah. The citations in the New Testament from these chapters are nine in number. But in none of them is the authorship of the Book of Isaiah in question. His name is mentioned with them merely by way of reference, to point where the passages may be found—in the Book called Isaiah.

Concerning the book of Daniel, a decision is not easily made. The traditional view maintains that the book is substantially a record of facts written by Daniel during the captivity of Babylon. The non-traditional view declares the Book of Daniel to be a religious novel, written in the days of the Maccabees, to encourage the Jews in their conflict with Antiochus Epiphanes. The arguments are very strong on each side. Dean Farrar says, "The human mind will in the end accept that theory which covers the greatest number of facts, and harmonizes best with the sum-total of knowledge." And he places the book in the second century B. C. instead of the sixth. Some of the arguments against the historical character of the book seemed unanswerable until Rawlinson unearthed inscriptions that completely refuted them, showing that Bilshar-uzzar was the acting king, with the royal title, during the latter part of the reign of his father, Nabunahid. Prof. Sayce and others have shown that the intercourse between Babylon and Greece even before the days of Nebuchadnezzar would amply account for the use of a few musical instruments with Greek names. The fact that part of the book was written in Hebrew and part in Aramaic is strongly against the theory of a religious novel, but is easily accounted for by the theory that Daniel wrote the account of the events and visions at different times during his life, in a land where both languages were in daily use. The incidents narrated would prompt the Jews to passive resistance rather than armed opposition to their oppressor. The character ascribed to Nebuchadnezzar is inconsistent, on the novel theory, with that ascribed to Antiochus. The feelings caused by the character and conduct of Nebuchadnezzar are unlike those aroused by

the deeds of Antiochus. Belshazzar and Darius must also be considered as representing Antiochus, and they are no better portraits than Nebuchadnezzar. The book cannot be intended to represent the ideal of a pious Jew in a heathen court, as many of the incidents do not fit in with this idea. Daniel was absent from his three friends in their brave stand against idol-worship, and no explanation is given for such absence. Daniel is not represented as urging Cyrus to permit the Jews to return to their own land, nor as aiding them when this permission was granted, nor as returning with them, nor as making any explanation for not doing so.

The hero of a novel in the days of the Maccabees would not be guilty of such omissions. Neither is the hero modeled after the life of Joseph, as some critics have claimed; there are too many important differences. Some of the ablest scholars consider the Hebrew and the Aramaic of Daniel as earlier than the period of the Maccabees. Others believe that the book may have been revised with additions and interpolations in the Maccabean age, and even that the chapter concerning Antiochus (11:5-39) was added in that age. This might account for the few historical discrepancies as well as the modernizing of part of the language. Some critics think we would increase the value of the book by accepting the later date. Others do not.

Other results of the critical study of the Old Testament may be mentioned without discussion. The non-traditional critics place Job later than 600 B. C.; Lamentations 530 B. C. or later; Ecclesiastes near the close of the Persian period (about 332 B. C.) or even later; Proverbs about 250 B. C.; the Song of Songs after wide contact with the Greeks; and some of these conclusions may be correct.

Nearly every part of the New Testament has had to fight to win its way. But the hostile criticism has been directed against the authenticity and genuineness of the Gospels, and particularly against the Gospel of John. The mythical theory of Strauss (1835), gained many adherents and advocates, but called forth replies from other critics which completely overthrew it. Strauss realized that a myth requires time, and hence dated the Gospels about 150 A. D. But it was found that Ignatius and Basilides quoted from the Gospels, even from John, as early as 117 A. D. Strauss wrote a second edition of his work, denying that these were genuine quotations. But he lived to see his theory perish.

In 1844, Bauer published a theory that there was a great feud and strife in the early church, between the followers of Peter and John on the one side and the followers of Paul on the other; and that the Gospels were fabricated and published not earlier than 150 A. D. for the purpose of reconciling the contending factions. He denies the genuineness of the quotations from John in the writings of Ignatius and others before 150 A. D., and claimed that they were merely current expressions which were freely and frequently used by the writers of those times. Not long after 107 A. D., Polycarp wrote a letter to the Philippians in which he quotes from

Peter and also from Paul, and refers to Paul as "the blessed Apostle Paul."

As the disciple of John, Polycarp thus proves that there was no feud of any account between these so-called factions. But Bauer and his followers denied the genuineness of Polycarp's letter. Clement and Justin Martyr also quoted from John's Gospel long before 150 A. D. But the strongest evidence against Bauer's theory was Tatian's "Diatessaron," a harmony of the "four" gospels. A commentary on Tatian's "Diatessaron," by Ephrem, was brought to light in 1836. Dr. Ezra Abbott was the first English or American scholar to call attention to it. Ephrem takes the same subject as Tatian does, the harmony of the four gospels, quoting from John as well as the other three. Bauer and his followers denied that Tatian had ever written such a "harmony," and called Ephrem's commentary a fraud. But in 1885, Father Ciasco found in the Vatican library a copy of Tatian's "Diatessaron" in the original Aramaic in which it was written. He was making arrangements to publish this, when a Coptic Bishop from Egypt came to visit the library. He informed Ciasco that there was a copy just like it, only in better condition, in a library in Egypt. When he went home he sent this to Ciasco, who published it. Here were two copies of the "Diatessaron" in the very language in which it was written. It is a harmony of the "four" gospels, and quotes very freely from the whole Gospel of John, thus completely overthrowing the theory of the late authorship of that Gospel.

The New Testament has been tested and tried in every part, and has come out pure, entire and vindicated. Just so will the Old Testament finally emerge from all the attacks of hostile criticism. Every book of the Bible had to prove itself and its inspiration before it was accepted as a part of the sacred Canon, and must continue to prove itself to each succeeding thinking age. Any book that cannot do so is not worthy of a place in God's Holy Word.

What, then, may we state as some of the real results of higher criticism?

1. More Bible study—not mere reading—but careful and thorough study.
2. A more intelligent understanding of the nature, purpose, and meaning of the Bible; as God's revelation of himself to men, and his message for reproof, correction, and instruction in righteousness, that men may be wise unto salvation and furnished completely for every good work.
3. A more consistent and workable theory of inspiration. There is a difference between inspiration and a theory of inspiration. A book is inspired because God is back of it, in it, and breathing through it; not because a certain man wrote it at a certain time in a certain form. A parable or proverb or poem may be as truly inspired as a narrative. And a narrative may be inspired to teach religious and ethical truth rather than exact history or science. The inspiration of the Bible does not make it absolutely infallible except for the purpose for which it was intended.

(Continued on page 900)

METHODS OF CHURCH WORK

E. A. KING

Every June brings us face to face with the most delightful season of the year, the season of weddings and flowers. It is the children's month, too. Children's Day is one of the greatest and best "Days" of the whole year and churches do well to magnify it in every way possible.

Perhaps this is the time to impress upon our congregations the importance of better and more extensive Sunday School work. The Interchurch World Survey has revealed some very astonishing facts. There are 20,000,000 pupils in our Sunday Schools and there are 1,952,631 officers and teachers serving in these schools, most of them without pay. Now this seems like a great work, and of course, it is. But when we consider that in one average city of 50,000 population, for example, of 1420 Sunday School children, one-half of them attending less than half the time, we begin to realize how imperfect is our "system" of religious education!

The study of one fairly large typical church shows that the per capita gifts for one year were as follows: \$24.84 for current expenses, \$4.00 to benevolences, \$1.48 for music, \$1.07 to the janitor, and 46 cents to the Sunday School. It is perhaps true that most churches are devoting too little money and too little time to the Sunday School, because the future of the church depends so largely upon the saving and training of the young folks. We know from reliable statistics that church officers, workers, teachers, and leaders in all kinds of Christian work are discovered and developed through the Sunday School and young people's societies.

One reason for emphasizing the need of better Sunday School work now is that the recent survey has shown that there are 58,000,000 people in the United States not connected with any religious organizations, Jewish, Catholic, or Protestant. There are more than 5,000,000 persons over ten years of age who cannot read or write. There are 27,000,000 children and youth under twenty-five years of age not in our Sunday Schools! These facts present a challenge to the churches, and it is hoped that every one of our readers will make Children's Day this year an occasion for a sermon on the importance of putting more time, thought and money into our Sunday School work.

You can help your brother ministers by sending to this office copies of your calendars, accounts of your work and samples of your printed matter. The more you send the better this department will be. We suggest that you sit right down now and do up a bundle of things or write an account of something you have been doing, and send to Rev. Elisha A. King, Editor Church Methods Dept., 594 South 11th St., San Jose, Cal.

AN EDITOR'S SERMON.

The editor of a magazine published the following one-minute sermon last June on the front page of his journal. He called it "Our Text for the Month." It was John 21:15 "Feed My Lambs," and the little sermon is as follows:

The successful church is almost invariably the church which emphasizes the work for boys and girls. The minister who lives the Christian life and gives his best to the children of his parish is never the minister who fails.

Most of our churches now celebrate Children's Day. In connection with the Children's Day service is a good time for the church to make a new study of its field. In your church are you caring for the boys and girls? Are you aiming to bring each one to the Christ? How much of your life and work is for the boys and girls? Most of our churches have need to change the emphasis. If you want a strong church, give the boys and girls the first place. Neglect the grownups if you must. Do not neglect the young people. Feed the lambs—long enough you have scolded them and neglected them. Begin now to feed them to teach and to train in his glorious service. Make yours a Children's Church and you will make it a strong church.

A COMMUNITY CHILDREN'S DAY.

A fair sample of what the future may be expected to bring about along many lines of church work is the method of celebrating Children's Day last year in Beloit, Wisconsin. The idea originated with the Baptist Church and was entered into by the people of the town. Mr. I. E. Bill has told the story in a most interesting way in "The Standard," and we believe it to be one of the best Children's Day methods we have ever seen.

The day broke clear and radiant. Promptly at two o'clock the members of a little west side Church and Sunday School, farthest removed from the center of the city, formed in march and began the parade of the day. On the line of march they were joined by other schools at designated points, until 2,000 children and adults were in line.

The parade was led by the mayor, the chief of police and a patrol from the police force. These were followed by color bearers, a band of fifty pieces, a great crimson cross upon a field of white, the ministers of the city, the superintendents, and the massed Sunday Schools grouped in the parade as juniors, intermediates, young people and adults.

The parade swept around City Park, one of these divisions stopping at each corner. At the sound of the bugle which was answered by a bugler at each of these corners, the divisions began marching to the center of the park to the singing of "Onward Christian

Soldiers," the primaries taking the lead and the other divisions following in order.

After massed community singing led by four specialists, the thousands gathered in the park broke up in several divisions, each of which was addressed by the finest specialists in the department concerned obtainable in the state, these speakers coming from Milwaukee, Oshkosh, Madison, and other cities. Again in answer to the call of the bugle the various groups moved to the center, and the program ended with a brief devotional service.

Upon no other great day has the park been decorated so profusely with flags and bunting. The prominent men in the business, industrial and educational circles of the city, participated in the exercises. The parade with Col. Rolf Rosman, of the Baptist Church, as marshal of the day, was conducted with military organization and precision. A leading citizen of the city who is not a church man said to the writer, "This is by far the most impressive spectacle I have seen in Beloit."

A GOOD CARD FOR CHILDREN'S DAY.

Let us make Children's Day this year the greatest and best the church has ever had. Here is a card you might use. It is one of Woolverton's (Osage, Iowa), and can be had with special printing at the following rates: 50 for 75 cents, 100 for \$1.00. The stock cards may be had at 40 cents per 100. (Remember that printing prices change without notice these days, so the cost may be a little more than these figures indicate.)



JUNE THE MONTH OF GRADUATIONS.

The calendar of the First Methodist Church of Oakland, Nebraska, Rev. Wilfrid N. Wallis, pastor, carries a message to graduates. We believe every church should recognize the young graduates from school and college and we print Brother Wallis' message as a suggestion to others.

To the Graduate.

Our heartiest congratulations. Standing now at the gates of life, may you see what is fairest and best and strive after it. Do not be discouraged if success does not come at once. Do not be in a hurry for results. Aspire high; have lofty ideals; whatever you do, do your best. Every masterpiece of craftsmanship has been born of a zeal that aspired to perfection. Fergusson, on Cathedral Architecture, says, "There is not one shaft, one moulding, one carving, not one chisel-mark in such

a building, that was not designed specially for the place where it is found, and which was not the best that the experience of the age could invent for the purpose to which it is applied." That passion for perfect work, which molded itself into Grecian temple and Christian cathedral has no fellowship with the haste for quick results. Put your individuality into whatever you do. Be sincere, be thorough, follow the gleam. Be true to God, to yourself, to your fellowman, and yours will be the highest success.

Live for something, have a purpose.

And that purpose keep in view;

Drifting like a helpless vessel,

Thou can'st ne'er to life be true.

Half the wrecks that strew life's ocean,

If some star had been their guide,

Might have now been safely riding,

But they drifted with the tide.

A ROSE SERVICE.

One of the most beautiful and helpful services ever held in the Attleboro (Mass.) Congregational Church was a so-called "Rose Service." It was very simple but impressive. The church was decorated with roses and the ushers were young girls each carrying a basket of flowers. The musical program was all about roses and there are many very fine and wholly appropriate selections of this sort. The minister preached a sermon on "Roses." There were some who thought the sermon in such a program would prove quite unsatisfactory, but the minister surprised his congregation by showing them that flowers, especially roses, have a large place in the Bible. He emphasized the "Rose of Sharon," and made a strong address. Such a service as this could be repeated in thousands of churches with success.

A garden is a lovable thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contentends that God is not—

Not God! In gardens! When the eve is cool?

Nay, but I have a sign;

'Tis very sure God walks in mine.

ENTERTAIN THE ELDERLY PEOPLE.

In our church there is a Young Matrons' Club made up of young married women, and once a year, usually in June, they entertain all the elderly ladies of the church and parish. This year the program will be mostly by the children of club members. It does a world of good. If you have never done this, try it this year.

HAVE A ROLL CALL DAY.

Irregular attendance seems to be a common weakness of all Sunday Schools. Very few pupils attend every session during a year. The "Telescope" suggests one way to check up on this careless custom. The remedy is a "Roll Call Day."

Plan to have every teacher in every department call the roll of his class on a Sunday set

apart as Roll Call Day, and report classes or departments that have the largest percentage present. The week preceding let every teacher be extra busy in looking after his pupils and urging their presence.

VALUE OF SINGING SAME HYMNS OFTEN.

A writer in the "Continent" tells how a few churches have persisted in singing one hymn every Sunday until all the people know it "by heart" and can sing it without books. The account is very suggestive:

For nearly a year the church of the Covenant, Washington, D. C., Dr. Charles Wood, pastor, has sung one hymn every Sunday morning. To the tune of "Melita" they sing the stirring words, "O Father, whose almighty word the winds and waves submissive heard. O hear us when we pray to thee for those in peril on the sea." It has been peculiarly appropriate during the past year, and when the President was crossing over it was sung with bowed heads as a personal prayer for his safety. In another metropolitan church the congregation sing each Sunday, "Faith of our fathers, holy faith;—I will be true to thee till death."

MEMBERS ADVERTISING SERVICES

Denver Highland Park church advertises the minister's sermons by distributing folders announcing a series of talks among members of the congregation, who give them to their neighbors with a personal invitation. The method is proving successful.

There is no better plan, really, than this of getting the people interested in co-operating by distributing church publicity. There should always be a supply of this where the people can take it as they pass in or out of the church.

TIME FOR AN AUTOMOBILE SUNDAY.

Rev. Charles W. McClelland has sent us a unique invitation done on the mimeograph. At the top the words "You and Your" stand out in bold type and underneath is an outline of an automobile. The sentence continues this way, "and all the people you can get into it are cordially invited to join in the observance of our Second Annual Mid-Summer Automobile Day next Sabbath morning at the First Presbyterian Church—11 o'clock. Call for someone who could not come to church unless you brought them in your car. If you do not know of any such in the church, neighborhood, or among your acquaintances call the pastor for a list of names. If every car owner will bring a "car load" we will have a large congregation of happy people.

Hope you won't have any TIRE (d) TROUBLE to keep you away.

Cordially the pastor.

TRY THE ROTOSPEED.

We wish every one of our readers who do not own a printing press, or a large and expensive rotary mimeograph to send to the Rotospeed Co., Dayton, Ohio, for one of their rotary mimeographs. You get it on trial without any expense and the cost (if you wish to buy it) very slight.

THE DEACONS' FUND

In our church we take a "Communion offering" at the regular celebration of the Lord's Supper. This goes into a fund supervised by the deacons. Every now and then some of this money is given to persons who are in dire need. No detailed report is ever made to the Church but at each annual meeting a summary account is rendered.

At Easter time the deacons took flowers to all the aged women of the church and to one very sick and in need a small sum of money accompanied the bouquet. Very likely many churches have even better ways of relieving distress among their poor. Let us hear about it. It is an important matter.

PUSH "STEWARDSHIP" NOW.

One of the great movements of the present hour is that of Christian Stewardship. The following illustration used on your church calendar the Sunday you preach on the subject would help to drive home the principles involved. (You may secure this cut of F. M. Barton, Caxton Bldg., Cleveland, Ohio, for 75c.)



GOING AFTER HOTEL GUESTS.

"The Missionary Review of the World," for March 20, 1920, carries an account of how a Men's Bible Class got hold of hotel guests. Here is the story:

A consultation between officers of men's Bible classes of Evangelical churches in a large city resulted in:

A determination to reach every man registered in a hotel in that city on Saturday or Sunday morning with an invitation to attend a Bible class.

A card of invitation printed, giving a list of Men's Bible Classes, the hour of meeting and directions for reaching the church.

Two men appointed to be in each hotel on Saturday night and Sunday morning, to chat sociably with men who register at the hotel and to try to register them also for some Bible class. The outcome was a large attendance of traveling men at the various Bible classes in the city.

HAVE A "PINCH BOX."

We were reading some old religious papers the other day and came upon a rather unique suggestion. It was to the effect that each person establish a "Pinch Box." "Who is to be pinched?" asked the author. "Why," said he, "yourself, of course! Deny yourself (pinch) and put the money in the box, walk instead of ride and put your car-fare in the box. Cut out chewing gum and candy, etc. Fill the box by 'pinching' yourself!"

Why not advocate "pinch boxes" for your people? Let them give the money to missions or for some needed improvements.

ONE WAY TO PRACTICE NEIGHBORLI- NESS.

Surely a new day is dawning when the mayor of a great city issued an order that a street shall be washed and swept and roped off for a Community Supper. From Minneapolis comes this story.

A few women in two contiguous blocks were invited to a home one evening to consider the plans for a Community Picnic Supper. Their enthusiasm was great and the following committees were appointed: Invitation, Menu, Tables, Decorations, Music, Speakers, Finance, Games.

The Committee on Invitations visited every family in the two blocks and explained the idea. The Committee on Menu decided on Scalloped Potatoes, Meat Sandwiches, Hot Corn on Cob, Pickles, Coffee and Watermelon. Each family was asked to provide enough potatoes, sandwiches and pickles for the members of their family who were going to the picnic. The Committee provided the corn, the coffee with sugar and cream, and the watermelon. The Committee on Tables visited the nearby churches and borrowed tables to place in the middle of the paved street, washed and swept and roped off by order of the mayor. Table-cloths were provided: The Committee on Invitations defied the breeze by pinning place-cards to the tablecloths.

Announcement was made that at the first call of the cornetist all the women should come from their homes with the hot dishes and sandwiches, and put them on the table anywhere. At the second call all the guests were to come and search until they found their place cards. Chairs were provided by people living on either side of the street. The watermelon, which had been cut and placed on the table, gave a good color scheme. Coffee appeared at intervals in large pitchers.

Two hundred and fifty-eight of us sat down as neighbors together. At the close of the meal all scraps were put in large paper bags, donated by a nearby coffee firm, and the Table Committee cleared away all signs of the picnic and arranged the chairs around the platform which had been built out from a vacant lot. On this was a piano and room for our volunteer orchestra and speakers, which included the Mayor, Chief of Police, and an Alderman from our ward. The "City Community Sing" leader was there, and under his inspiring leadership we sang ourselves hoarse. Then came very short speeches, followed by games.

The whole spirit of our community has been changed by our getting together in this way.

The morning after the picnic a man across the street from the home of a widow, whose daughter goes to work daily, came over and said: 'I notice you go downtown every morning about the time I drive down. Why not ride with us? There's plenty of room.' A plumber across the alley came to his neighbor and said: 'You need not bother to get a plumber to do small jobs for you, let me do it.' When the milk drivers went on a strike in the fall, a husband said to his wife: 'Now there are several babies in these two blocks. You send the maid to those homes where there are babies and get the empty milk bottles and I will send the car around to get certified milk for all our babies.' Everybody is looking forward to another Community Picnic.—
Missionary Review of the World.

A WORD TO VISITORS.

Rev. Albert W. Palmer, who was instrumental in building a great institutional church plant in Oakland, Cal., is now pastor of the historical Central Union Church of Honolulu, Hawaii. We have been studying his calendars and they are very interesting. He is using methods in his new field that were so successful in the old. On his calendar for March 28, 1920, is the following note addressed "To Visitors," and it is so good we pass it on to our brethren:

We bid you a hearty welcome here. If the person in your pew doesn't speak to you, please speak to him. He is probably a visitor, too. Sign the blank below and we will send your home church a copy of this calendar and a letter saying you attended our services.

Name

Home Church

Honolulu address

INCREASING A SUNDAY NIGHT CONGREGATION.

It is hard enough to win and hold a large Sunday evening congregation in a small city or town, but the task in a large city where the church is not the largest or most attractive that people can attend is exceedingly difficult. Ministers with courage and initiative do succeed, however, and we all like to read the story of their success.

Rev. A. A. Gates, pastor of the 6th Congregational Church of Oak Park, Ill., has greatly increased the attendance at his Sunday evening services by advertising and using objects to illustrate his sermons. The reason for making this special effort grew out of a rather humiliating experience such as many of us have often experienced. He advertised a gifted lecturer and a fine topic, but only 45 people came out to hear him. The next service, a George Washington meeting brought 75. This aroused Mr. Gates and he began seriously to undertake to really awaken the neighborhood.

He arranged a series of subjects, and advertised by large cards placed in store windows. The first subject was "The Prodigal Son," and a reproduction of Monitor's Prodigal Son was distributed. The next Sunday Mr. Gates preached on "The Bread of Life"

and he asked a baker to contribute 200 loaves of bread put up in attractive form to illustrate the sermon. The topic, "The Fruits of the Spirit," was illustrated by some beautiful apples, one for each worshipper. At each service there was a marked increase in attendance, until at the last evening there were 158 present. The topic for that evening was "Consider the Lilies of the Field," and to illustrate this the altar was adorned with white carnations. At the close of the service all were seated, while a carnation was given to each one, and at a signal from the pianist the audience reverently left the auditorium.

SIX GREAT DAYS!

A most attractive folder has come to us from the Memorial Baptist Church of Jackson, Mich. It announces six days in such a way as to make one feel he would like to observe them. The days named are "Fellowship Day" (With Our Lord at the Table), "Mother's Day" (White Carnations), "B. Y. P. U. Day" (Annual Rally), "Neighborhood Day" (Ten o'clock and Seven o'clock), "Children's Day" (Eleven o'clock) and "Father's Day" (Ten o'clock). There is something catchy about this swing of days.

ONE BOOK AT A TIME.

Every minister ought to make opportunities for suggesting books and loaning books to members of his working staff, and to parents and teachers generally. The primary work in the Sunday School might be improved by loaning Phebe Curtiss' "The Primary Department" (Westminster Press), to the Primary superintendent, or Maud Baldwin's "The Juniors—How to Teach and Train Them" (same publisher), to the junior superintendent. There are a lot of little inexpensive books printed now, the reading of which would revolutionize the personal life and enhance the work of the church.

Write a letter to the Association Press, 347 Madison Ave., N. Y. and ask for their catalogue. You will be surprised and pleased with the result. Think of the spiritual transformation that would come to a man who read thoughtfully Dean Walter Fiske's little volume, "Finding the Comrade God," or Kenneth Latourette's "The Christian Basis of World Democracy." Discussions of the "League of Nations," whether for or against would take on a much higher tone than much of it does now, even among Christians. The influence of good books was never greater than now, and how few people have time to read!

THE FIGHT IS ON IN TEXAS.

It is high time that religious and moral organizations declared themselves against the prevailing moral laxness of the times. Here is a news note from Texas that ought to suggest vigorous sermons to thousands of our readers:

"Resolutions calling the leaders of the churches and of young people's societies to set their faces against certain moral laxities of the day, were drawn up at the Victory Convention of the Texas State Christian Endeav-

vor Union, at a recent meeting in San Antonio. Among those things the resolutions urge war against profanity, gambling, cigarettes, the prevailing low ideals for men and women, the modern social dance, and kindred evils. Copies of the resolutions are to be sent to every society in Texas."

HOW I REACHED THE MEN OF ALTURAS.

Rev. A. P. Orth, Alturas, Cal.

I have just finished working a successful plan for the third time. I send out a pastoral letter to every man in the community, with the result that a large number of replies come to the pastor, all kinds of replies, many of them coming from men who seldom or never go to church, but they always come to hear the replies discussed at church.

Men who have written scathing answers will be there, enemies of the church, skeptics and indifferent church members will also be there, and I find that with the material in hand and the "mixed" audience before me I have an opportunity to bring the most vital and soul-gripping truths to both the church and those on the outside, in a most natural way. I spend one night usually in considering replies to my letter, using only a few representatives of each class. This is followed on successive Sunday evenings with the following subjects:

"What I think is the **real reason** why more men are not in the churches."

"Some good reasons men **might** have for not going to church."

"Why some men do go to church."

We have just finished our campaign along this line and each evening during the entire series the audience filled the house, composed mostly of men, many of whom have seldom been seen in the church. And this has been my experience each time that I have used the plan.

(Editor's note). The letter referred to by Mr. Orth contains the meat of the matter and is the agent that arouses the interest and brings the men to church. As many of our readers will wish to try out this plan we present a complete copy of the message: Dear Sir:

I have been in Alturas now about five months, my experience on the whole has been very pleasant.

I have especially enjoyed the fellowship and kindly associations of many of the men outside of the church as well as of those in it.

I find, however, that the women are in the great majority in the churches of Alturas.

The fact is, that almost everywhere a large majority of the men of the community are not in the churches.

I am anxious to know why they are not.

I ask every man in the community to join me in an effort to solve this problem.

1. What do you hear men give as a reason for not going to church?

2. What is your own explanation of their absence?

3. If you are not a church goer, would you care to tell me why you do not go to church? I will be glad for the information.

Please answer these questions frankly and honestly, sign your name, if you like, and

hand to me, drop into collection basket, or mail to my address at your earliest convenience.

I would like to use your reply in a series of Sunday evening sermons to men, to be given in the near future. Should you sign your name, and I prefer that you do so, I promise that your name will not be given to the public, but will be treated confidentially. Thanking you in advance, for your kindness, I remain, Faithfully yours—

TYING THE RETURNED SOLDIER TO THE CHURCH.

Every once in a while we hear of a church that is trying to win the "returned soldier." Somehow there does not seem to be much gain to the average church from the effects of the war. Effort should not be given up. Whatever is done, however, must be sufficiently effective to attract the one-time soldier. The "Continent" tells of a church in Dallas, Texas, that made a real worth-while attempt. The church held a "Men's Night" on Saturday evening. The mayor of the city and a former chief justice of the Supreme Court of Texas were the chief speakers. The purpose of the meeting was to tie up the returned soldier to the church while his popularity, prestige and leadership still continues.

The writer remembers with pleasure and much admiration the wonderfully fine body of Texan soldiers he saw and worked with in France. It would mean much to the Kingdom if each one of them should devote his power to the church of Christ.

A BULLETIN BOARD THAT PREACHES.

Since Rev. John A. McFee went to Westminster Church, Topeka, Kan., last April, a new movable letter bulletin board has been set up on the corner of the church grounds where the announcements may be read from the passing cars. On Saturdays it bears the usual notices for the services of the next day, but on Monday morning the notices are gone, and there is instead a sentence or a quotation that carries the thought of the sermon into the week.

"More things are wrought by prayer than this world dreams of."

"God has made America strong for the sake of the world."

"The only way to have a friend is to be one."

"The father of success is Work; the mother of success is Ambition."

"Will the world be better because you have lived today?"

This work of looking after the board is in charge of the Pastor's Aid Committee of the Young People's Society.

HOW TO GET THE WHOLE CHURCH STUDYING MISSIONS.

Dr. S. W. McKelvy, pastor of one of Pittsburgh's churches, preached a sermon on "Americanization." He made the heart of his address the message of Brooks' "Christian Americanization," and at the close of the sermon called for "team captains" who would

be willing to read the book themselves and secure nine others to do likewise. Without the least difficulty twenty-five captains were secured—which means that at least 250 persons in the congregation will read the book. More than fifty copies were purchased at once by the church and distributed to the captains. Beginning with January 1, several classes will be organized for study of the book, and will cover it in six successive Wednesday evenings. Classes in foreign missions, Bible study and personal work and other lines will be formed at the same time and run parallel; all meetings at the same hour in different rooms in the church, following the usual Wednesday evening devotional meeting. Dr. McKelvey has worked this plan for several years and found it highly satisfactory.

"A LITTLE CHILD SHALL LEAD THEM."

The most unique advertisement we have ever seen was placed in our local paper by the Rector of Trinity Church. He made an appeal to parents through the children. The "announcement" called attention to an Easter vespers service, but the idea is just as applicable to other occasions. There is no time of year when such an advertisement would produce better results than on the occasion of Children's Day.

Children's Easter Vesper Service TRINITY CHURCH 5 P. M.

Bring your parents and friends. Children assemble in Parish House at 4:40 P. M.

"SHUT-INS" GIVEN OUTING.

The visiting committee of Adams, Mass., of which the wife of the pastor is chairman, was in charge of an outing for the church "shut-ins," in June. Six automobiles loaned for the occasion took thirty of the church members for a long ride over the Mohawk Trail; and at the end of the day brought them back to tea served at the homes of several ladies. A number of "shut-ins" who were unable to attend the outing were not forgotten, but received boxes containing cake, ice cream, candy and flowers.

THE MINISTER'S CASUALTY UNION.

Credit should always be given where credit is due. The writer has been a member of this Union for some years and never did anything but pay into the treasury the small assessments that come to him with regularity. But the day came when he was "laid on the shelf" so to speak, and could not attend to his duties. Doctor's bills accumulated, but the benefits of the Decade policy made good his loss of time, and a check from the treasurer met the costs. What a godsend such an arrangement is for a minister who cannot afford to be sick.

SEND FOR THIS.

The best book for a minister to put into the hands of his son fourteen years of age

and over is "Clean and Strong," by Rev. E. A. King and Rev. F. B. Meyer. It helps a boy or youth to live a life of sexual purity because it reveals the correct scientific and religious method. Fifty cents a copy, postage paid. The Personal Help Press, San Jose, Cal.

FOR YOUR CALENDAR.

For the Sunday School.

Keep Going? Stand Still? or Go Backward? We must do one of the three. Which shall it be? It depends on you—and you—and you—and you. Our school is made up of "one's"—and you're "one." Are you doing what you can to make the school grow and increase in numbers, enthusiasm, influence, effectiveness? If not—today would be a good time to begin.

GOOD SERMONS FOR YOUNG PEOPLE.

It is the custom of many ministers to preach special Sunday evening sermons to young people during the month of June. Here are five themes used by Rev. A. P. Orth at Gene-see, Idaho.

"A Young Woman's Conception of an Ideal Young Man."

"A Young Man's Conception of an Ideal Young Woman."

"Books, Good and Bad, and Their Influence on Life."

"Character, What It Is and How to Build It."

"An Ideal Courtship."

GET THE PEOPLE TO VOTE.

The mails bring us all "sample ballots" to find out how we feel toward candidates. Rev. Clyde E. van der Maaten has sent us an election card calculated to make people ask themselves whether they are "voting" for or against their church by daily living. It is an ingenious little card and might be used to advantage in many places. Here it is:

ELECTION IMPORTANT First Presbyterian Church

Question: Shall the Church Live?

AFFIRMATIVE

How Vote? By—

- 1 Regular attendance.
- 2 Daily prayer.
- 3 Weekly giving.
- 4 Often talking it up.

RESULTS

- 1 Spiritual membership.
- 2 Live church.
- 3 Happy minister.
- 4 Souls saved.

Time of Election - Every Week

NEGATIVE

How Vote? By—

- 1 Never or seldom attending.
- 2 Never or seldom praying.
- 3 Never or seldom giving.
- 4 Often talking it down.

RESULTS

- 1 Fault-finding membership.
- 2 Dead church.
- 3 Heart-broken minister.
- 4 Lives ruined.

Who Votes? - All Presbyterians

How do you vote?

Clyde E. van der Maaten, Pastor

"HAND THIS TO YOUR WIFE!"

An envelope came to us the other day bearing these words in the corner. "I Dare You to Hand this to Your Wife?" On the inside was a pink card carrying this "Confession." Dear Wife:

I confess that for a long time I have been neglecting some things. For a long time you have looked after the family's religion, going to Sunday School and Church while I stayed at home and loafed. From now on I am going

to do better. It's about time that I did. I like what you say about that preacher you have down there and I declare I liked that snappy ad he is showing at the picture show this week. I am going to church on Sunday with you, and if you don't die with fright and the world doesn't come to an end, I am going to attend the special meetings. What do you say?

Your Loving Hubby.

There is not a thing printed on this piece of printed matter to tell who sent it, but written in pencil are the words "M. E. Church, Auburn, Nebraska." Now we suggest that you send the pastor, Mr. Wallis, a two-cent stamp and ask him for a sample, and then write one that suits your particular problem. Try it out on some of the men in your own parish.

MULTIPLYING THE MINISTER'S MESSAGE.

It is of the utmost importance that preachers' messages should reach as wide a circle of hearers and readers as possible. In some cases the newspapers are eager to print sermons, or brief summaries of them, if they are properly prepared and submitted in plenty of time. No minister should allow this opportunity to reach the public go by without using it. There are some churches that print the minister's sermons every week in pamphlet form for free distribution and this, of course, is an ideal method.

Another way is to make copies of the sermon and distribute them as widely as possible. This has been done at the First Congregational Church at East Orange, N. J. for the past sixteen years. The custom came about this way. One of the women of the church copied a sermon one Sunday for a shut-in friend. Gradually others were added to the list until now 37 people have the sermons which are preached in First church or neighboring churches brought to them each week. The sermons are copied without charge on a typewriter and manifold. First church pays for the paper for this work and a nearby church adds a small annual stipend for the services of its members. Each week the sermons are exchanged, the church young people acting as messengers. The 28 copies made are collected, returned and corrected by the messengers every communion week.

There is still another method of reaching the shut-ins with the message and that is by telephone connection. A specially made receiver on the pulpit carries the message and the music to all who have telephone connections. Some day this will be done also by the phonograph.

READING FOR SUMMER EFFICIENCY.

Many churches will be planning very soon for Vacation Schools. We suggest Harriet Chapell's book "The Church Vacation School," for guidance (Revell Co., N. Y., 75c). Playgrounds and outdoor games will be increasingly studied during the next few months. Let us suggest two books for careful study, "The Church and the People's Play," by Henry A. Atkinson (Pilgrim Press, Boston, \$1.25),

and "The Philosophy of Play," by Luther Gulick, M. D. (Association Press, N. Y.). For actual use we suggest two practical guides, "Handbook of Athletic Games," by Jessie H. Bancroft and W. D. Pulvermacher (Macmillan Co., N. Y., \$1.50) and "Social Games and Group Dances," by J. C. Elsom and Blanche M. Trilling (J. B. Lippincott Co., Philadelphia (\$1.75). R. P. Anderson's "Successful Boy's Clubs," is still one of the best books on the subject. (United Society of Christian Endeavor, Boston, 65c).

This list would not be complete without the books of the Y. M. C. A. on "Pioneers" and "Comrades," with Manual for Leaders. Every minister who has the boy problem to consider, should write to Edgar M. Robinson, Secretary of Boy's Work, Y. M. C. A., 347 Madison Ave., N. Y., about the new plans for reaching and helping boys. One little volume should be mentioned in closing, and that is "Camping with Henry," by F. H. Cheley (Association Press, N. Y., 60c).

"THE COMMUNITY CHRISTIAN CENTER."

One of the great needs of summer life for Christian families and for individuals who desire a profitable outing, is a suitable camp under Christian auspices. George F. Tibbetts is the founder and director of the National Camp and Health League, with a central office at 40 Broadway, Nyack-on-Hudson, New York. He has two efficient camps for the summer at Glen Eyrie on Lake George, N. Y., open July and August, and Camp of the Woods in the heart of the Adirondacks, open July, August and September.

He has had long years of training in the big things of the Y. M. C. A. We advise ministers who are looking for Christian environment for their church young people and for themselves this summer, to write a letter to Mr. Tibbetts and get his proposition for the season of 1920.

• DEVELOPING PERSONAL RELIGION.

In the nature of the case a great deal of the printed matter that comes to our desk deals with the mechanics of church work. It cannot help being material, but here comes a personal letter which Brother Malcolm, of St. Stephen, N. B., sent to those of his congregation who had never united with the church:

"For over three years I have been your pastor. While as a congregation we have had many encouragements, and few, if any, extraordinary discouragements, personally I judge my ministry (1) by the number unreached, (2) by the number of indifferent adherents, (3) by the number of the careless and irregular members, and lastly (4) by the number of persons apparently not making real progress in the Christian life.

"While our church has many interests and affords various interesting spheres of service, the one thing that we distinctly stand for is the Christian Religion. We are organized to make provision for Christian worship, instruction and consolation, but the essence of the Christian religion is personal devotion to God

as he may be known in Jesus Christ. Our primary aim is to have established such personal devotion to Jesus Christ, who is the Saviour of those who live under his mastery.

"Now in the discharge of my duty and under the direction of my Master, with the interest and tenderness of a physician, I frankly ask you in his name:

"1. Is your religion unmistakably personal and loyal devotion to Jesus Christ as your divine friend?

"2. If not, Will you at this very moment begin the real Christian life by believing in and relying on the constant friendship of Jesus Christ to make you and keep you loyal to Him? This is everything essential in life and religion.

"An answer or any communication, personal or written, will be highly appreciated.

"In discharge of duty and at the dictation of my heart,"

Your pastor, _____

Mr. Malcolm writes the editor as follows: Already the returns are manifest. The letters were welcomed and appreciated. My aim is to reach everyone personally, if I cannot have a face-to-face and private interview. I am taking the next best means which readily leads to the more satisfactory interview.

HOW FARMERS PAY A CHURCH DEBT.

Any brother in a rural parish who has the burden of a church or parsonage debt resting upon his heart should try the plan worked out in Florence, Wisconsin.

There was a debt on their church building and the people finally paid their last pledges and a mortgage burning day was enjoyed. One of the officers read the record of the church that told the story of the debt, etc., and another applied the match.

Now this same church built a house for their pastor but did not finish paying for it, but after they had paid the church debt they began at once to arrange for a harvest-home festival in the fall of the year. According to their own plans this is what they proposed to do.

The farmers of the congregation will bring the yield from one to four and a half bushels of potatoes, which each planted in the spring for the church. Farmers' children will bring their offerings of chickens, rabbits and lambs that they have raised for the church, and the total gifts will be sold. Proceeds from the sale will go toward paying off the debt on the new house and another mortgage burning will be held.

Not Guilty.

An old negro went to the office of the commissioner of registration in a Missouri town and applied for registration papers.

"What is your name?" asked the official.

"George Washington," was the reply.

"Well, George, are you the man who cut down that cherry tree?"

"No, sah, I ain't de man. I ain't done no work for nigh on to a year."

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Sermon Illustrations

I. J. Swanson

Boreham is a man whom ministers everywhere ought to know, for they will find his brilliant essays full of the finest observations of nature, literature and life. He has the breadth of the wide spaces of his island continent and the culture of the older and smaller island kingdom, England, where he was born; the mind of a philosopher, the imagination of a poet, and the vision of a man of faith. He has a multitude of admirers, who find delight and inspiration in his pages. He touches life at many and widely varied points, and reveals its unsuspected pathos or humor or tenderness or nobility. He disentangles the true from the false, the real from the seeming, and gives one a vivid sense that God is at the heart of things. He takes life's commonplaces and shows their hidden glory. He walks with one in life's desert places, and leads the weary traveler to oases, where there are palm trees and deep wells of refreshing water. If you should walk out with him on a morning when the skies are gray and lowering, presently the sun would be sure to shine out!

He is pre-eminently the preachers' essayist. Like Brierly, his pages are rich in homiletic suggestion and material. He is an interpreter of the soul of the universe. And is not this the real mission of the preacher, to discover life's deepset meanings and then to set them before his fellow men in attractive, illuminating and persuasive speech?

A few details have come to us of Frank W. Boreham's life. He is now minister of Armadale Baptist Church, Australia, and was previously pastor of the Baptist Tabernacle, Hobart, Tasmania. He is exercising a ministry which, in many respects, may be described as unique. Without being in the smallest degree sensational, it is unconventional and full of originality; while intellectually vigorous, it is yet marked with intense earnestness and power; while characterized by fidelity to "the faith once for all delivered to the saints," yet it makes its appeal to thoughtful men who are affected by the general skepticism of the day. Mr. Boreham is a strong witness for righteousness, and has always taken the keenest interest in temperance reform.

He was born at Tunbridge Wells, Kent, England, and has acknowledged many times that he owes much to parental influence and teaching. As soon as he was converted, he exercised his gift in proclaiming to others the joyful tidings of salvation. In 1892, the year in which Mr. Spurgeon died, Mr. Boreham was received into the Pastors' College; he cherishes the conviction that he was the last student whose admission to the college was decided upon by the reverend founder himself. He was chosen by the church at Mossiel, near Dune-

din, as their pastor, in 1894, upon the recommendation of Thomas Spurgeon, the great son of the greater Charles Spurgeon. For twelve years, Mr. Boreham ministered successfully to that congregation. In 1916 he took up his present work at Armadale. He is the author of "Faces in the Fire," "The Luggage of Life," "The Golden Milestone," "Mushrooms on the Moor," "Mountains in the Mist," "The Other Side of the Hill and Home Again," "The Silver Shadow," and "The Uttermost Star." His publishers in this country are The Abingdon Press, New York. His volumes are sold at \$1.25, net, each.

Through the courtesy of The Abingdon Press we are privileged to give our readers a selection from each one of his books.

The Golden Milestone. (427) John 14:1.

There is a charming little poem by Longfellow on the chimney pots:

Each man's chimney is his Golden Milestone,
Is the central point from which he measures
every distance

Through the gateways of the world around him.

Chimney pots are such lovable things, perhaps the most lovable of all inanimate things. I see that four pounds of gold were a while ago collected from the soot of the chimney of the Royal Mint at Berlin. I am not at all surprised. I fancy that there is more gold clinging to the chimneys than we usually suspect. I confess without shame to a certain amount of sympathy with a poor fellow with whom Michael Fairless has made us familiar. "Once, years ago," she says, "I sat by the bedside of a dying man in a wretched garret in the East End of London. He was entirely ignorant, entirely quiescent, and entirely uninterested. The minister of a neighboring church came to see him, and spoke to him at some length of the need for repentance and the joys of heaven. After he had gone my friend lay staring restlessly at the mass of decrepit chimney pots which made his horizon. At last he spoke, and there was a new note in his voice:

"'Ee said as 'ow there were golding streets in them parts. I ain't no ways particular wot they're made of, but it'll feel nat'ral like if there's chimleys too!"

"The sun," Michael Fairless continues, "stretched a sudden finger, and painted the chimney pots red and gold against the smoke-dimmed sky, and with his face alight with surprised relief my friend died."

That strikes me as being very human, and, every way, very fine.

... What times our grandfathers had in the chimney corner! I really believe that the

British Empire was made in a chimney corner. . . . There, when the hard day's work was finished, neighbors met and grappled with the problems of church and state in really splendid fashion. . . . And the domestic influence of the chimney-corner was worth something. . . . The myriad chimney-pots look to me like myriad fingers all pointing to the skies. Wise chimney pots.—From "The Golden Milestones."

On Being Left-Handed. (428)

Judges 20:16.

. . . Sir James Sawyer says that the right hand gained its unnatural but commanding authority in the rude old times when all men were warriors and spent most of their time at war. "When," he says, "men first fought together in companies, they must soon have found that it was most convenient to handle their weapons in a uniform way. If some in a fighting company were right-handed and others were left-handed, their weapons would be continually clashing. . . . If . . . each man used his sword or his staff with the same hand his neighbor employed, confusion would be minimized, and a symmetrical appearance would be given to the martial body."

. . . And thus it often happens that a left-handed person and a right-handed person, like the two hands themselves, perfectly supplement each other. It often happens that the one hand is able to perform what the other hand cannot. The world is built on that plan. . . . In his memoirs, Thomas Boston tells of the fast and fruitful friendship subsisting between Mr. Gabriel Wilson, of Maxton, and himself. This friendship, he says, "arrived at an uncommon height and strictness. Whatever odds there was in some respects betwixt him and me, there was still a certain cast of temper by which I found him to be my other self. He was extremely modest; but, once touched with the weight of a matter, he was very forward and keen, fearing the face of no man. On the other hand, I was slow and timorous. In the which mixture, whereby he served as a spur to me, and I as a bridle to him, I have often admired the wise conduct of Providence that matched us together." . . . The main thing is, not to do your work in a particular way, or with a particular hand, but to do it particularly well. . . . Towards the end of the eighteenth century, two great literary men were making valuable contributions to the enlightenment of mankind. Jean Buffon was writing his *Natural History* at Paris; Samuel Johnson was editing his *Dictionary* in London. Buffon would only work in a room scrupulously clean and tidy, and would wash and dress, as though for a ball, before entering his study. Johnson worked in a room as dusty and untidy as can well be imagined, and the very chair on which he sat was a broken one. But the world has passed over these facts with a smile. It reads Buffon's *Natural History*, and it consults Johnson's *Dictionary*; and it pardons the idiosyncracies of both men. . . . I suppose the feebleness and awkwardness of my left hand is one of the most forceful illustrations I could have of the penalty attendant upon neglect.—From "The Silver Shadow,"

The Other Side of the Hill. (429)

Deut. 34:1.

"But what is on the other side of the hill?"

That was the question. That is always the question. My friend and I had been spinning along in the car, the towering mountains and the shining harbor behind us, whilst each bend in the road presented us with a fresh unfolding of the ceaseless panorama of woodland, pasture, and stream. We were bound for nowhere, and as far as we could see the road led there. We were out for the pure sake of being out. All at once a sense of chilliness crept over us, and we were reminded that even the wealthiest days become bankrupt at last. Should we turn round and go home? There was only one objection. Right ahead of us lay a long range of hills. They had attracted our attention a few hours earlier as we sat under a big tree at the side of the road enjoying an al-fresco lunch. During the afternoon their massive forms had crept nearer and nearer, as the car had sped swiftly towards them. They captivated our fancy and lured us on. There was something taunting and challenging about them.

"Shall we turn round and go home?"

"But what is on the other side of the hill?"

That, I say, is the question. It is the oldest question in the world, and the greatest question in the world. All the pathos and all the tragedy of the world are crammed into it. . . . That is how history and geography—and everything else—came to be. . . . And yet, for the matter of that, every man knows what is on the other side of the hill. Immensity is on the other side of the hill. Infinity is on the other side of the hill. . . . Immensity and Infinity—and Eternity. This is why the pilgrims of the ages have been struggling with bleeding feet up those precipitous slopes. They hoped that, from the summit, they might catch one satisfying glimpse of the Beyond. . . .—From "The Other Side of the Hill and Home Again."

The River. (430)

Psa. 46:4.

It is my great good fortune to dwell on the green and picturesque banks of a broad and noble river. "Rivers," says an old Spanish proverb which Izaak Walton quotes with a fine smack of approval, "rivers were made for wise men to contemplate and for fools to pass by without consideration." . . . For myself, I can at least affirm that I never saunter beside these blue, fast-flowing waters without feeling that the lines have fallen unto me in pleasant places. It is wonderful, how, after a while, the winding river seems to weave itself into the very texture and fabric of one's life. . . . It is one of the wonders of the world that this little island in the southern seas should pour into the Pacific so many fine majestic streams. And here, beside the lordliest of them all, I have made my home. . . . Why, my very Bible seems a new book as I ponder its pages by the banks of the Derwent. . . . Nothing delighted the people like a vision, such as visited Ezekiel, of a broad river rushing out from Jerusalem. No greater or more glowing message ever reached the disconsolate and riverless people than when Isaiah proclaimed, "The glorious Lord will be unto us a place of broad rivers and streams,

wherein shall no galley with oars, neither shall gallant ship pass thereby." Jehovah, that is to say, shall impart to Jerusalem all the advantages of a river without any of its attendant dangers. . . . All rivers are liquid history. The records of the world's great rivers constitute themselves, to all intents and purposes, the history of the race. . . . One has only to conjure up the wealthy historical traditions that cluster about the names of the Euphrates and the Nile, and Indus and the Volga, the Rhine and the Danube, the Tiber and the Thames, in order to convince himself that the records of the world's great waterways are inextricably interwoven with the annals of the human race. . . . "Kim" is the greatest story of a river that has ever been written. Who can forget the old lama and his long, long search for the River. Buddha, he thought, once took a bow and fired an arrow from its string, and, where that arrow fell, there sprang up a river "whose nature, by our Lord's beneficence, is that whoso bathes in it washes away all taint of sin." And so . . . there wanders the old lama, . . . always asking one everlasting question: "The River; the River of the Arrow; the River that can cleanse from Sin; where is the River?" . . . all the world seems to enter into that ceaseless cry. . . . And it is the church's unspeakable privilege to take the old lama's hand and to point his sparkling eyes to the cleansing fountains.—From "Faces in the Fire."

The Luggage of Life. (431)

Gal. 6:2, 5.

Life is largely a matter of luggage. So soon as a child can toddle he displays an insatiable instinct for carrying things. He is never so happy as when he is loaded. . . . When we were lads at school we learned ludicrous things about the weight of the air. . . . How we roared in our rollicking scepticism when our schoolmasters assured us that we were each of us being subjected to a fearful atmospheric pressure of no less than fourteen tons! But Mr. H. G. Wells has drawn for us a picture of men unladen. His heroes have found their way to the moon. The fourteen tons of air are no longer on their shoulders. The atmospheric pressure is removed; they have lost their load, and they nearly lose their lives in consequence. They cannot control themselves. They can scarcely keep their feet on the soil. The slightest spring of the foot, and they bound like a ball into mid-air. If they attempt to leap over an obstructing boulder, they soar into space like larks, and land on a distant cliff or alight on an extinct volcano. They are lost without their load. . . . Our load is as essential to us as our lunch. Very few people have been actually crushed in this old world of many burdens. . . . At any rate, it is clear that man owes as much to his luggage, as a ship owes to her keel. . . . The New Testament gives us a still loftier and lovelier word: "Bear ye one another's burdens, and so fulfill the law of Christ." And these laws—the law of nature and the law of Christ—are not conflicting, but concordant. . . . For Christ came not to remove life's luggage, but to multiply our burdens. . . . And, as a matter of fact, it is in

being burdened that we usually find rest. . . . The law of life's luggage—the law of Christ—has a racial application. . . . In a Christian land, under Christian laws, we bear each other's burdens, we carry each other's luggage. It is the law of Christ, the law of the Cross, a sacrificial law. . . . Dr. Guthrie . . . in describing one of the ragged schools he established in Edinburgh, says, "I remember going down the High Street early one morning and seeing a number of our children coming up. One of them was borne on the shoulders of another, and, on my asking the reason, he said that the little fellow had burned his foot the night before, and he was carrying him to school." . . . It is the law of life's luggage. It is the law of Christ.—From "The Luggage of Life."

That Blessed Word—Which? (432)

Matt. 6:33; Acts. 4:12.

"I have been thanking the good Lord all day long for that blessed word 'Which?'" said John to his friend.

"That blessed word 'Which?'" replied his astonished companion. "What on earth do you mean?"

"Well," explained John, "it's like this. For many years I gave way to drink. Our home was a poor sort of a place. My Mary hadn't a very nice life of it. And in those days I had no clothes except those I stood up in. But last year I started going to church with my Mary. And one night I was converted. And my, the difference it made! Why, last night my Mary was upstairs, and I called out to her to bring my clothes down when she came. And what do you think she called back? She shouted, 'Which?' And oh, it made me feel good to have my Mary ask me that! And I've been thanking the good Lord all day for that blessed word 'Which?' . . . Which? Shall it be the gray suit or the black?—that is the all-absorbing question. . . . John's wardrobe, with its two suits, is a fitting emblem of the world in general, and of my own individual world in particular. John cannot wear both suits at once, but it is lovely to have them both to choose from. Life is full of margins, of surpluses, of overflows. . . . My butcher calls every morning for orders. . . . I cannot have everything he has in stock; I do not need everything; I do not like everything. But I like him to greet me every morning with that blessed word—"Which?" It makes me feel that I am living in a wealthy world. . . . Yes, a man dearly loves to choose. . . . In his infinite and inscrutable wisdom God has left room in human nature for the entertainment of fads and whims, foibles and fancies. . . . But to all this there are limits, and they are very stern and severe ones. . . . there are things in which we may go wrong, and in which, therefore, we have no choice. The Ten Commandments, for example. . . . A man is not free to pick a duty or choose a god after that. . . . No man is free to choose his morals. . . . "There is **none other Name** under heaven given among men whereby we must be saved." . . . Jesus stands in splendid solitude as the one and only Saviour.—From "Mountains in the Mist."

Onions. (433)

Gen. 1:31; Num. 11:5, 6.

Just along the old rut-riddled road that winds through the bush on its way to Bulman's Gully there lives a poor old man who fancies that he is of no use in the world. I am going to send him an onion. I am convinced that it will cure him of his most distressing malady. I shall wrap it up in tissue paper, pack it in a dainty box, tie it with silk ribbons, and post it without delay. No gift could be more appropriate. The good man's argument is very plausible, but an onion will draw out all its defects. He thinks because he never hears any voice trumpeting his fame or chanting his praise, that he is therefore without any real worth or value to his fellow men. Could anything be more preposterous? Who ever heard of a panegyric in praise of onions? Roses and violets, daisies and daffodils, are the theme of every warbler; but when does the onion come in for adulation? Run through your great poets and show me the epic, or even the sonnet, addressed to the onion! Are we, therefore, to assume that onions have no value in a world like this? What a wealth of appetizing piquancy would vanish from our tables if the onion were to come no more! As a relish, as a food, and as a medicine, the onion is simply invaluable; yet no orator ever loses himself in rhetorical transports in honor of onions. It is clearly not safe to assume that because we are not much

praised, we are therefore of not much profit. . . . We take the strength of the strong for granted; it is the strength of the weak that we applaud . . . when the angels sang at Bethlehem the shepherds never thought of clapping. . . . It always strikes me as a funny thing about onions that, however fond a man may be of the onions themselves, he detests things that are oniony. Give him onions, and he will devour them with magnificent relish! But, through some slip in the kitchen, let his taste of onions, and his wry face is a sight worth seeing! . . . Life is full of delightful things that are a transport to the soul if we take them as they are, but that become a torment and an abomination if we water them down. And it is just because Christianity itself is so distinctive, so outstanding, so boldly pronounced a thing, that we insist upon its being unadulterated. . . . Onions are splendid things, but you cannot live upon onions, . . . if I develop an inordinate appetite for onions, I lose all relish for more delicately flavored foods. "The children of Israel wept and said, We remember the onions, but now there is nothing except this manna before our eyes." . . . God has strewn the ground around me with the food that angels eat, and I must allow nothing on earth to destroy my taste for such sublime and wondrous fare.—From "Mushrooms on the Moor."

Illustrations from the Note Book of a Missionary

Charles R. Shepard, Returned Missionary

A Chinese Patriot. (434)

1 Pet. 4:14, 16.

Among China's young men today are to be found many who bear evidence of possessing the stuff of which patriots and martyrs are made. The following incident is only one of many like it.

It was in the fall of 1914, during those days when Lung Tsai Kwong, the tyrannical, reactionary Governor of Kwong Tung, was engaged in his untiring efforts to suppress the revolutionary party, and was leaving no stone unturned in his endeavor to ferret out and execute all who were in any way connected with the New China Party. A young man, a member of one of our churches, was arrested as he was leaving the church with me. While he had been attending service the soldiers had entered his home and found letters which indicated that he was guilty of loving his country more than he loved the tyrannical governor. When questioned by the local officials he made no denial, but boldly expressed his love for China and his belief in the cause of the Revolutionists. He was informed that he was guilty of an offense punishable with death, but that he would be sent to a higher official for final hearing. He was thereupon sent to the district magistrate at a city a day's journey distant.

Though he knew full well that to do so meant certain death, all day long on his journey he preached revolutionary doctrine to his guards; and when finally he stood before the district magistrate he admitted that he was a revolutionist, and with impassioned speech exhorted

all present, the district magistrate included, to cease their persecutions and ignorance, and to espouse the cause of the New China. "You will kill me," he said, "but the tens of thousands will arise to take my place. You can never destroy this new thing which has started in our beloved country."

He died; but the story of his loyalty to the cause spread from lip to lip and brought forth, even as he prophesied, its rich harvest of devotees to the cause.

It is young men of this type that the churches of Christ are seeking to enlist in the cause that is even greater than the cause for which this young man gave his life.

Faithful Unto Death. (435)

Rev. 2:10.

During the Boxer troubles in 1900, those terrible days when over six hundred missionaries and sixteen thousand Chinese Christians laid down their lives for the sake of the Kingdom of God, one of the large mission schools was attacked by Boxers. The leader announced that he had orders to kill all Christians, and all the girls in that school who professed to be Christians must be surrendered to him for that purpose. Knowing full well what this meant twenty-four girls confessed that they were Christians and were dragged by the soldiers into the court-yard. Here they were given one more chance. The leader of the band told them that if they would denounce the Christian religion and burn a

paper prayer to the idols their lives would be spared.

Be it remembered that these girls had not been raised in Christian homes, nor had they the advantage of a Christian civilization. They were but a few months out of heathendom, but new-born babes; but to their lasting honor and to the glory of God not one of them faltered. "No," they replied, "we will not renounce Christ who has saved us, and turn to the idols who never have done anything for us. You can only kill our bodies, but you cannot destroy our souls." And then and there they gave their bodies to be hacked to pieces rather than deny him whose they were. They died, but their blood became the seed of untold multitudes who today in that province are servants of the True Living God.

Finish the Work. (436)

John 19:30.

A friend of mine was building a house in China and had engaged an old Christian Chinese contractor for the job. The house was nearing completion when my friend received word late one night, requesting him to come at once to the house of the contractor. He found him very ill and in a dying condition; and noticing that the old fellow seemed to be troubled about something he asked him if all was well between him and his God. The old man replied with a smile that all was well, that his sins were forgiven and that he was going back to his Heavenly Father. But still feeling that something was troubling him the missionary questioned him further. Finally the old man broke into tears and said, "It's all right with me, teacher, I am going to the Heavenly Father, but I did not want to go until I had finished the work I started for you. Will you forgive me, teacher, for not finishing it?"

What a great thing if all of us were as much concerned about finishing the work the Master has given us to do!

"Rice Christians." (437)

Job 21:15.

It is sometimes charged by people who know little or nothing about it, that many of our Christians on the foreign field are "Rice Christians," and that few if any of the better class embrace Christianity. Of course, there is no denying that there are "Rice Christians" in China, Japan, Africa and even America, but the fact remains that there are a great army of sincere, zealous Christians.

During my ministry in China it was my privilege to meet many such. There were two in particular who stand out, namely Mrs. Sun, the wife of Sun Yat, the first provisional President of China, and Miss May Lew, the daughter of the late Chinese Ambassador to London. It was my great privilege to baptise both of these splendid Christians. From the "rice" point of view as also from the "social" point of view, these two had nothing to gain and much to lose, yet with joy these two of China's elect walked with me into the sea at Macao and followed their Lord through the waters of baptism, arising to lives of earnest, zealous devotion in the Master's service that would put to shame many of our American Christians.

Keep Cool.

Prov. 15:1.

(438)

There are times in China when one needs to assert oneself, and there are other times when it pays to keep cool and endure insults. Myself and another missionary were up country one time, and decided to visit a village which had only once before been visited by a missionary. That was five years previous, and he had been stoned out. As soon as we entered the village on this occasion we saw that we were not wanted. Men and women scowled at us, and one young man told us plainly that we were not wanted, that nobody in the village believed the Jesus doctrine, and that we would better get out before we were driven out. We continued walking, quietly through the village, however, endeavoring to look just as unconcerned and pleasant as possible, returning smiles for scowls. Gradually, however, a crowd gathered and followed us. We decided that this was a good opportunity to give out some literature. Some received our tracts but others refused them. Then suddenly mud began to fly through the air. Fearing that perhaps we had started something we turned and commenced to walk quietly out of the village. Then we came to a large open space with a high wall on one side. We knew that to be driven out of the village, as we surely were being driven out, would be to lose face entirely, so we decided to keep cool and try it. We backed up against the wall, so as to have nobody behind us, and commenced to sing. As we sang the crowd quieted down. Then we talked to them thanking them for allowing us to enter their village, and telling them that we came as their friends. Before we got through we noticed the older men in the crowd keeping order and rebuking the younger and disorderly element. We left them mostly smiling, though there were still some dark faces.

About a year later my friend baptized five persons from that village.

Not False Because New. (439)

I was at one time being entertained by a Chinese friend in the city of Shek Kei. A little girl was in attendance, passing the tea, etc., and I noticed that she constantly stared at me, a thing quite unusual for a little Chinese girl. Later in the day my host told me that after the meal this little girl had said to his wife. "How can that foreign man see to eat his food?" "Why, can't he see?" replied my hostess. "He has glass eyes," said the little girl. "Why no, he has not," replied my hostess. "Not glass eyes?" was the doubting retort, "well his eyes are blue, and whoever heard of blue eyes." All Chinese eyes are dark brown. Blue eyes to her were a new thing and therefore could not possibly be genuine.

Blessings of the Christian Sabbath. (440)

Isa. 58:13, 14.

It was Sunday evening. I was sitting alone in a Chinese house, in a good-sized market town in China. From the window, or rather the barred opening which served for such, before which I was sitting, I could just catch a glimpse of the beautiful range of hills which

surrounded the place, like the mountains 'round about Jerusalem. It had been a beautiful day, warm, but not too hot. The sun was sinking behind the western hills, and as I sat there, there came to my mind and heart the words so often sung at that hour in the dear home land:

"Day is dying in the West,
Heaven is touching earth with rest,
Wait and worship while the night
Sets her evening lamps alight,
Through all the sky.
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord Most High."

These words brought with them tender thoughts of the Sabbath evening at home. But it had been a strange day there in that heathen town. How different from a Sabbath day in Christian America. I thought of America with her multitudes of Sunday Schools thronged with happy light-hearted children and young people, with her noble army of earnest teachers pouring out the words of life into eager listening ears. I thought of the huge churches, of the endless stream of those who go to worship the true God and inquire of his way. I thought of the thousands upon thousands of men, women and children, who, although they go not to the house of God, nor worship him in their hearts, were yet that day enjoying a season of rest from toil, a brief respite from labor by which they earn their daily bread, and this forsooth because they live in a land that is nominally Christian. How different it had all been in that land. That day had been just like any other day, not a particle of difference. That day at sun-up the farmer had taken his water-buffalo and gone off to his fields as usual. He had been there all day and was just returning, man and beast both tired out. The blacksmith had been at his forge all day. The ring of his hammer had scarcely ceased a moment except in the brief period in which he had been eating his rice. The peddler had made his accustomed rounds. The street-vender's cries had been ever in the air. The merchant had been as busy as ever in his store or counting house. The streets and market places had been thronged with those who bought and sold. The day which the Lord had given had ended, the darkness was falling at his behest. But how had men in that heathen town spent that day. They had turned every one to his own way. To till their fields, to labor, to buy, to sell and to get gain. And this because they knew not the true God nor his command to remember the Sabbath day to keep it holy.

The Pull of the Cross. (441)

Jesus was confident! He sent his followers into "all the world," and knew that all the world would be reached by the gospel. And one reason why he was so confident was that he appreciated the full significance of the pull of the Cross. "I, if I be lifted up, will draw all men unto me."

When we men were boys we had magnets.

Little horse-shoe shaped bits of steel with which we could pick up tacks or any other bits of iron or steel. We never thought that the magnet was of much service or would ever be used to any great extent. But today in our cities nearly all trolley cars are electric. And what is the driving power there? It is an electro-magnetic motor. The current going around an iron core gives it power to pull, and the whole power is the power of the drawing magnet. Mighty electric engines on the Rocky Mountain slopes are dragging up long freight trains that the replaced steam engines could not budge. And have you noticed that in the newest ships the engines are being used to manufacture electricity, and the propellers are being turned by electro-magnetic engines. Our trolleys, our mountain engines, our mighty steamships, own thousand varieties of electric motors as used in industry, all going, working, whirling, moving, transporting, manufacturing because of the **drawing force of the magnet.**

Now you see what Jesus meant. The Magnet of the church, the Cross, would help men up the steep grades, and draw them out of sloughs, and despite barriers, and ignore stormy seas and difficulties and draw the old church on and on until her mission has been accomplished. Christ has confidence in the drawing power of Calvary. Have you?

The Spirit. (442)

We are continually handling material things, the tendency is to ever be materialists. And yet the mighty men of the church have been spiritually minded, given to prayer, and full of faith in the work of the Holy Ghost, in the way of conviction and conversion.

In a magazine, issued for the instruction of beginners in the handling of gasoline motor cars, I stumbled on an article on "Starting Troubles." The writer went on to say that if the engine refused to start there might be one of three things the matter with it. 1. **It might not be getting gas.** The tank might be empty or the feed pipes clogged or the carburetor defective. 2. **There might be lack of compression.** Air and gas must be mixed and compressed to bring about the desired results, and if the valves did not "sit tight" or piston rings were worn or broken, there would be no compression. But the author did not stop there, he added a third. It is important. 3. **It might be lack of spark.** A wire might be broken, or detached or the battery run down or just the spark plugs dirty, so that there was a short circuit through the carbon. If the feed was fine, and the compression excellent, and the starter turned the engine swiftly, or you cranked till your back broke, if there was no spark, **how utterly futile and hopeless the effort.** The leap of the flame from point to point every time the charge is compressed for the firing, is an absolute necessity.

Is it true, as some charge, that we are forgetting the fire of the Holy Spirit in the activities of today. If it is true, no matter what else we have in the way of equipment, we are stalled! And we will stay stalled until we get to our upper rooms and pray till the "cloven tongues like as of fire" come upon us.

THE HOMILETIC YEAR—JUNE

G. B. F. HALLOCK, D. D.

Children's Day

Commencement Day

CHILDREN'S DAY

In some respects Children's Day is the happiest day of the year to Sunday School scholars. Many schools observe it on the second Sunday of June. The date, however, varies in different parts of the country to suit the coming of the flowers. He is a wise pastor who makes much of Children's Day. It is a good thing for the church at least once a year to set the child in the midst, as her Master did, and heed the lessons he taught, and that experience and science confirm, relative to the child. It is well for the pastor on this day to preach a sermon to the children, but at the same time the self-activities of the children and young people should be utilized as much as possible. It is not to be forgotten that a sermon to children may be the best sort of a sermon for adults.

Suggestive Texts and Themes. (441a)

The Anchor: "Which hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19. Use as an object a small anchor and chain, such as are employed to hold small sail-boats. I. No ship complete without an anchor. II. Anchor to keep the boat steady. So acts hope to the soul. III. The Anchor is needed most in storms. Storms come to every life. No such anchor as hope in Christ. IV. Anchors go down and take hold on rock. We lay hold on Christ, our hope. "Sure and steadfast."

A Crutch: Represents many things upon which souls lean for support. They lean upon: 1. Their pastor. 2. Friends. 3. Parents. 4. Money. 5. Social standing. 6. Education. 7. Good looks. The more a crutch is leaned upon the less easily it can be dispensed with. A crutch is only for the sick and lame. To stand upright on one's feet, and walk, is better. Isa. 41:10 tells us of the only support we need.

The Lily: Take a large white lily and read Matt. 6:28-33. Then ask school to "consider" (that is, ponder over and over again, as the original signifies), "the lilies," and learn three lessons: 1. A lesson to doubt and skepticism—"Consider the lilies how they grow," how mysteriously they grow. Thus critical skepticism, that will not believe anything it cannot understand, is rebuked. Show how "curiously and wonderfully made" are the lilies. 2. A lesson to human pride: "Solomon in all his glory was not arrayed as one of these." Central Park is not as grand as Yosemite. "The best wax bouquet is not equal to a garden." 3. A lesson to "little faith:" "Consider the lilies how prosperously they grow without toil or spinning, and shall not God much more care for us?" Find in the Concordance other ref-

erences to the lily, and also ascertain peculiarities of Eastern lily from Bible Dictionary.

The Watch: There are three excellent lessons that may be taught with this: 1. The world shows evidence of a Creator and Preserver. Show the intricate machinery and the wonderful works of the watch. These did not come by chance or accident. Some one made them with a purpose. Find by questions that the watch would cease to tick if it were not wound up and cared for, and teach the lesson of God's preserving care. 2. The heart must be right if we would have the life right. Show that it is of no use simply to fix the hands; the main-spring must be right, and then the hands will keep right. So in us the relation of heart and hand. 3. We are immortal. This truth has been taught to very small children by a watch taken out of its case, and the children led to notice that the watch still ticks, although out of its case. Then, put the case out of sight in one place and the watch in another, and led all to notice that they can still hear the ticking, although it is unseen as well as separate from its case. So the body is only the case of the soul, which can live after the separation by death.

A Temperance Jug: Take such a jug as is ordinarily used for strong drink, and break the bottom out; then use it with this story: Dr. Tyng met an emigrant family going West. On one of the wagons there hung a jug, with the bottom knocked out. "What is that?" asked the doctor. "Why, it is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico, and the general always told him to carry his whiskey jug with a hole in the bottom; and that's it. It is the best invention I ever met with for hard drinkers."

Dew-Drops and Rain-Drops: Take a bunch of flowers with dew or rain drops on them. Then tell this story: A little rain-drop the other day was looking down from the sky, and felt sad to see how withered and dry all the flowers and the grass seemed to be. Then it said, "Though I am only a little drop, I will go down and kiss that weary and dusty blade of grass." So it came, and the grass looked up and smiled. Another drop, when it saw how much its brother had done, said, "Well, I'll go, too, and kiss that fading violet." It came, and the violet rejoiced. Then the other drops said, "Let us go, too." And down they came, one after another, until there was a shower that made all the gardens laugh for joy. So our little words and deeds may make others happy.

The Sky Telegram: "Ask and it shall be given unto you." Matt. 7:7.

Flowers and Their Uses: "Consider the lilies how they grow." Matt. 6:28.

Foresight and Hindsight: "A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." Prov. 22:3.

Tapping the Wheels: "Take heed unto thyself." 1 Tim. 4:16.

Things That Talk About God: "All thy works shall praise thee, O Lord, and thy saints shall bless thee." Psa. 145:10.

Nature Voicing God's Love. (442a)

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psa. 19:1, 2.

Children, how do you listen to the voices of nature? "The heavens declare the glory of God; the firmament sheweth his handiwork." The things that God has made tell of his wisdom and power and love. How do you look at the wonderful and beautiful things God has made? How do you listen to the voices of nature?

A little girl, three years old, named Gloria, stood on the back porch listening to the birds singing in the branches of the evergreen trees. For some time she listened very quietly, then she turned and said, "Mamma, the birdies are talking to me."

"Are they?" said mamma. "What are they saying?"

Then she smiled and answered, "Why, they are saying, 'Gloria, I love you.'"

Children, it is good to look on the bright side of life. Think that the trees are waving their hands at you, that the flowers are nodding and smiling at you, and that the birdies are always saying something pleasant, and it will help you to be happy. And, remember, too, that God made all these things for your use and pleasure, and it will deepen in your hearts every day the consciousness that God is love and that he loves you. That will help you to love him and serve him because you love him.

Watch Your Steps. (443)

"If thy children take heed to their way." 1 Kings 2:4.

At the subway stations in New York there is a man whose business it is to repeat, "Watch your step," as passengers are coming and going to trains, for a misstep might mean a serious accident if not death. This man receives a good salary for the performance of the simple but important duty.

Many an accident might be prevented by watching one's step. It is a true saying "that it is the first step that costs." Why? Because many persons have been started on the road to ruin by carelessness in taking the first step. After the first step downward is taken, it is much easier to take the second, third, and so on.

Is not that a good lesson for us all? How important it is that we watch our steps, especially when we are tempted to go to a wrong place or do a wrong thing. Don't make a

misstep. Don't take a hasty, thoughtless step. Don't take a wrong step. Watch your steps.

Growing. (444)

"And the child grew, and waxed strong in spirit, filled with wisdom." Luke 2:45.

"The child grew." And he was neither round-shouldered nor hump-backed. He kept his head back and his chest out, as all boys and girls ought to do. He went to school, learned all he could, and did not neglect the playground. As a consequence he grew into a tall, fine, erect, graceful boy. It must have been a grand thing to be in a game with Jesus. He never tried to cheat. He did not quarrel with somebody at every possible point in a game. I cannot imagine Jesus ever saying, as so many boys and girls do, "Shan't play." He kept sweet. I think that is one reason why he "waxed strong." Peevishness and quarrelsomeness are bad for the body and spoil half the good that healthy play brings. Have you ever noticed after you have been in a passion about something how you tremble all over, and how tired you are? Passion, bad temper, is injurious to health. Jesus grew and waxed strong, and increased in wisdom and in height. He grew all round. Body, mind, and spirit, were all attended to.

It is very important that you should try to grow in that way too. A healthy body will help you in the hard battle that awaits you after your schooldays are over; a healthy, pure, educated mind, will guide you in all you will have to do; a healthy soul, with God's own calm in it, will wonderfully sweeten and lighten every struggle you may engage in.

Now if you wish to be healthy, you must learn to hate all the things that injure the body. When men are training for a great race they neither smoke nor drink. If you want to grow in stature, do not smoke. Do not do anything that you have to do on the sly, for fear of your parents. Do nothing you would not like your father and mother to see. Smoking, so the doctors tell us, is making a race of little men—it stops growth.

"The child grew and waxed strong in spirit." I have often heard people speak of a "high-spirited boy." It means the opposite of meanness and littleness. It means nobleness. As Jesus grew he was also "filled with wisdom." Some day you will stop growing in stature. You need never stop growing in wisdom. We are told that the crocodile grows larger and larger every year to its death. You will not do that in your body, but you can do it in your mind, in your life, in your character. Therefore, play all you need, learn all you can at school, in church, in books; and above all learn of Jesus. Make him your model in all things.—Rev. James Learmount.

Contentment. (445)

One of the greatest and most important things in life is to learn to do without. It is one of the greatest secrets of contentment and happiness. Dr. Johnson said, "The habit of looking on the best side of any event is better than a thousand pounds a year." Paul once said, "I have learned in whatsoever state I am, therewith to be content."

Do not get into the habit of wanting everything you see, for by-and-by that sort of boy very frequently becomes the gambler, the speculator, and the man who "lives on his wits."

What a wretched thing it is to have anything to do with such crying, peevish, dissatisfied children. Here is a boy in a comfortable home. He thinks he has too much to do at school, that much of what is taught him is of no use whatever. At home he thinks he is imposed upon. At school his playmates never treat him rightly. All he thinks about is himself and his things. If he had made himself agreeable, instead of always wanting everything he saw, instead of looking for slights and faults and selfishness in others, he might have been the happiest of boys. If you wish to be contented you must make up your mind that you will learn to do without.

General Gordon, when in the Soudan, once offered a native a drink of water. The man politely refused, saying that he had drunk the day before. He thought that, water in that country being very precious, it ought not to be used every day. I think he was a splendid fellow, who knew how to do without. He thought others might need the water more than he did.—L.

The Child In the Midst. (446)

"And he called a little child unto him, and set him in the midst of them." Matt. 18:2.

Love for children has played a great part in the development of the human race. Around the child, the little helpless bundle and burden of life, the family has crystallized. Around the child the home has been organized, and the family is the beginning of both the state and the church. Mark Guy Pearse once said he counted an obscure verse in Genesis, in the story of Hagar and her child in the wilderness, one of the sublimest ever penned: "And God heard the voice of the lad." "The child in the midst." What does it mean?

I. It means the exaltation of humility.

II. It means the idealization of simple faith, trustfulness, teachableness.

III. When Jesus set a little child in the midst of his disciples, he emphasized the sanctity of humanity in the individual. There was the child in the midst. Yonder was Caesar on his throne. Pilate was a little Caesar. Back of Caesar and Pilate was the army. What does Caesar care for a child? What does Herod care? What does Pharaoh care? But Jesus cares, and in the long run history justifies the view of Jesus.

IV. Democracy is in the heart of the child, and the future of the world belongs to democracy. The child is symbol not of a class, but of all classes; symbol not of producer or of consumer, but of a complete humanity. The child in the midst! The great war was fought for him. The church was founded for him. The Son of Man was incarnate for him. The Son of God died for him. So the universe belongs to the child, since he is Christ's and Christ is God's.—Rev. C. C. Albertson, D. D.

A Bright Pin. (447)

One evening I held a pin in my hand and said, "Now! Mr. Pin, let us hear what you have to tell me about yourself that will help me to talk to the children on Sunday."

I. The Pin replied, "Well, sir! I want you to understand that I am straight, that whenever I have a work to do I go at it right away; and because I am straight, I am welcomed into all kinds of homes, and am used for all kinds of purposes. Ladies delight to have me as their constant companion. I dine with princesses and kings display me in gorgeous scarfs. I am also welcomed in the home of the poor, and save the workers a great amount of labor. Oh! but it is dreadful to think that when I become bent or crooked I am thrown away, and trampled upon! Millions of my brothers and sisters are lost every day because they are crooked! So long as I am straight it is all right." Boys and girls, listen to that: "So long as I am straight I am all right." What about you? Are you straight with father, mother and companions? If you are not, depend on it you will become useless.

II. Secondly, says the pin, "I am sharp." A dentist had a troublesome client who wouldn't open his mouth; so the dentist gave a boy a pin and told him when a certain signal was given to push it into the man. He did, and in less time than you can say "Jack Robinson" the tooth was out. The pin was sharp and went in! Boys and girls need to be sharp. The pin says: "Be straight! Be sharp."

III. Thirdly, says the pin, "I am bright." You can't do anything with a rusty pin. Rusty children are not much use, they are always in the way. They get up in the morning and crawl to breakfast, and are too lazy to clean their boots. They are so rusty that if asked to do anything for mother they don't hear. Pins get rusty by being in the wrong place, amidst dirt and dust. Isn't that where boys get rusty?

IV. The pin said that it had two other things, a head and a point. All of us have heads, but some of us never get to a point, but are like a few preachers I know, who go round and round, and never get anywhere, but a pin that is "straight," "sharp" and "bright" always has a point and gets there when required.

V. And then the pin says: "But there is something I haven't that I wish I had—that is some brains. I can only act on the push of another." No brains, indeed? Then you are not much after all, and how can I help the children by talking about you? Then it said: "Tell the children that to be what I am, they must use what I have not—brains." So it amounts to this: To be straight, sharp, bright and have a point we must use the brains that are in what a pin has as well as ourselves, the head.—Rev. John Dustan.

A Word to Boys. (448)

Many people seem to forget that character grows—that it is not something to put on, ready-made, with manhood or womanhood—but day by day, here a little and there a little, it grows until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-

headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, and then excuses himself by saying, "I forgot, I didn't think," will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a gentleman.

Hold.

(448a)

1. Hold on—to God.
2. Hold up—under the burden.
3. Hold back—regrettable words.
4. Hold fast—to the truth.
5. Hold out—to the end.

—Rev. A. B. Pendelton.

Duties of Children to Parents. (449)

The annals of our American Presidency furnish three beautiful instances of filial devotion. Dean Farrar alluded to them in his sermon on the Fifth Commandment in Westminster Abbey.

"A young boy," said he, "was once going to sea as a midshipman, but as he got into the boat he saw his mother's streaming tears. 'Fetch back my trunk,' he said. 'I will not go and break my mother's heart!' 'George,' said his mother, 'God has promised to bless the children who honor their parents, and I believe that he will bless you.' That boy grew up to be George Washington, first President of the United States of America."

We all remember how James A. Garfield, immediately after taking the oath as President, turned, and in the sight of the immense multitude of witnesses, kissed his old mother who sat just by. And there was no trait in the character of William McKinley which drew the hearts of the people to him more powerfully than his unflinching thoughtfulness and tenderness toward his old mother—unless it was his devotion to his invalid wife.

The Liberty of Disobedience. (450)

"Children, obey your parents in the Lord; for this is right. Eph. 6:1.

Mr. Ruskin tells us how he learned to be obedient. "One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily, and I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it—and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for."

Children's Sayings.

(450a)

A small boy of Wilbraham, Massachusetts, heard his parents talk of moving. "Where are we going?" he asked. "We are going to St. Paul," said his mother. "St. Paul is in heaven," he said in an awestruck voice. "Are we going to live in heaven?"

When our Constance returned from Sunday School kindergarten, she was asked, "What did you learn today?" She replied, "Teacher told

us God made man. What I want to know is, who made the women and children?"—Julia E. Peck.

When we were planning a visit to Central Park, George asked whether he would see eagles, and whether all of them would be gold. "What makes you think eagles are gold?" I asked, and he answered, "All the eagles I ever saw were gold." He had only seen the eagles on flag-poles.

I had remonstrated with him for being bad, and said, "O George, you don't love me!" "Yes I do," he said; "even when I don't love you, I love you."

He came one day with very wet feet, although he had on his rubber boots. When his mother asked him if the other boys got their feet wet, he said, "Oh, no; they didn't have rubber boots; they kept out of the water."—W. D. Murray.

How Do You Write Your Name? (451)

Boys have a fashion of putting their names on things. The ever-ready knife carves name or initials in all sorts of places. The pen or pencil or popular rubber stamp impresses it upon their books and other belongings. Even their skates write it in shining curves and pourishes on the ice, if they have sufficient skill to do it.

Their names are written in the hearts of their friends and acquaintances, too. The odd thing about it is that they can be written there in so many different ways. One boy may write his in rudeness, in selfishness, in ill-temper, in all sorts of unpleasant scrawls. Probably he would be much surprised if he could see what his name stands for in the hearts of those who know him.

Another writes his name in letters of politeness, of kindness, of good-natured readiness to do nice things for others; and he, too, might be surprised if he could see the record. But it would be a much pleasanter kind of surprise than that the other boy would feel. It is worth while for you to be careful how you write your name in the hearts of others.

Childhood Adrift.

(452)

A little four-year-old strayed from her home recently, and came unobserved to the bank of the Susquehanna river. A skiff was lightly beached on the shore, and the tiny little girl got into it. The jar loosened the boat from its hold and it drifted away. After several hours had elapsed the mother missed the child and instituted a search, but without success. She then thought of the river, and went to the place where the boat had been beached, and where she and the child had often gone together. She was filled with horror to observe that the boat was not there, suspecting that the child had been in it and had been carried away with it. After an all-night search the child was found in the boat twenty miles away, and was returned to her almost distracted mother. Alas! all the children who get adrift do not reach home again. There are dangers that beset children on all sides, and parents need to watch with ceaseless vigilance to save them from drifting away from the harbor of safety.

The Tongue. (453)

Lead the children to say we use our tongues to speak both good and wicked, kind and unkind words. To give an idea of control, refer to the wild caprices of a colt, how impossible it is to use him until he has been tamed. Tell the story of a boy whose tongue was always running into wicked speeches. It needed to be tamed. A colt cannot be tamed without a bridle, a tongue cannot be tamed without Christ's help.

Who of you have promised yourself not to say any wrong words ever again? Did you keep your promise? No. Why not? Our tongues said the word before we knew it. So it seems that you need one to watch and tame your tongues for you; you do not seem able to do it yourselves. The Bible says you cannot do it yourselves. Let me read: (James 3:8) Who will help you? Can you do it then? Let me read again from the Bible: (Mark 10:27.) Print the latter text upon the blackboard, and require the children to read.

Object Lessons. (454)

To the writers of the Bible the rolling year was full of object lessons: seed, blooming flowers, harvests, withered leaves, "snow like morsels"—all these gave subjects for spiritual teaching. So relics of history, the serpent in the wilderness, the budding rod, the pillar of cloud and fire, the temple vessels, etc., gave them frequent object lessons. They found in wayside walls, vineyards, kitchens, shops and temples some object on which they could hang the truth. For young scholars objects are invaluable. There should be a box or drawer somewhere in connection with the school in which missionary relics, historic trophies, and any object that can be used as an object lesson, may be kept, new ones being constantly added. And yet the best object lessons will be those that are fresh and suggested by the present need.

From my pocket I take a handful of coin. It may be used to illustrate the story of Joseph sold into slavery, of Christ sold by Judas, or any other incident of Bible history where money is mentioned. On this coin is the motto, "In God we trust," a good object and text for a talk on God's care of our country. I take out my wallet. Here are some railroad tickets. The name of the superintendent signed to them gives me a passport from one place to another.

So the name of Jesus gives us a passport to heaven.

No Difference. (455)

Mercy, a little colored girl, eight years old, was setting the table, when the son of the house, who was in the room, said to her, "Mercy, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every morning and every night."

"Do you think God hears you?" the boy asked. And she answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ear, and not his eyes. My voice is just like any other girl's; and if I say what I ought to say, God don't look at my skin."

In these days of reconstruction even the boys and girls need to learn such lessons as this.

The Love That Won. (456)

Billy Sunday said: "I tell it to you with shame. I stretched the elastic bonds of my mother's love until I thought they would break. I went so far into the dark and the wrong that I ceased to hear her prayers and her pleadings. I forgot her face, and I went so far that it seemed to me that one more step and the elastic bonds of her love would break and I would be lost. But, thank God, friends, I never took that last step. Little by little I yielded to the tender memories and recollections of my mother, little by little I was drawn away from the yawning abyss; and twenty-nine years ago, one dark and stormy night in Chicago, I groped my way out of darkness into the arms of Jesus Christ, and I fell on my knees and cried, "God be merciful to me, a sinner!"

Sunshine. (457)

Here's a verse you can quote to teach the boys and girls to be cheerful. It is by J. B. Cook:

Keep your face with sunshine lit,
Laugh a bit;
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit!

COMMENCEMENT DAY

General Foch says, "Battles are won the day before." The general must carefully outline his plans, and place his men before he strikes. The word "morale" has come to have a large place in the talk about the men who fought so gallantly. Those men fought well because of their physical, mental and moral condition; and their condition was determined by what they had been doing and thinking for a day, indeed, many days before they went into the battle. Did not Wellington say that Waterloo was won at Eton? Wellington and some other generals were educated at Eton and learned how to handle men and play winning games at school. Our government and the Y. M. C. A. and other organizations did fine work in making and

keeping our soldiers fit the day before, and hence our men proved to be splendid soldiers.

The "Day Before" at Home. (459)

This "day-before" preparation is just what is needed here at home. In the home, the church, the Sabbath school, the day school, the college, wherever the young are trained, there is opportunity to do fine work in fitting them for the battles of life. It will depend largely upon the physical, mental and spiritual training which they receive whether they shall be victorious or go down in defeat. Parents, pastors, teachers and friends of today will largely be responsible for the results of the battles of tomorrow.—Presbyterian.

The Teaching Book. (460)

"Nevertheless we have the more sure word of prophecy unto which ye do well that ye take heed." 2 Pet. 1:19.

The "word of prophecy" is the inspired volume of holy Scripture. "Nevertheless" notwithstanding all the theories and philosophies of life formulated by men "the word of prophecy is more sure" as a guide:

1. For the salvation of the soul.
2. For the action of the individual in his personal relations to his fellows.
3. For the conduct of business enterprises.
4. For the regulation of the family life.
5. For the government, worship and service of the church.
6. For the constitution and policy of the state.

To "take heed" to the Bible in all these matters is to "do well." It insures success. To neglect its instructions regarding them is to court failure and disaster.

The Teaching State. (461)

"All thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54:13.

The state founded and supports the public schools as part of its equipment for strengthening itself, and for developing its citizens. The public school system was founded by the Puritans very soon after their coming to America.

Education must develop the whole man.

1. Must give physical training. One-third of the young men of the United States between 21 years and 30 years were unfit for military duty because of physical defects, most of which could have been overcome by proper training.
2. Must develop and train the mental powers. Education must be thorough enough to fit the young for all needed work.
3. Must include moral and spiritual training.

An intellectual training fits one to do more, but does not determine the moral character of what he does.

The education that is moulded by the Christian religion will bring "great peace" to the state and its citizens.

Character must supply the framework for any education that is worth cultivating. Love for truth, honor, uprightness, virtue must parallel respect for other people and allegiance to one's country. The education that leads to the red flag as opposed to the Stars and Stripes is fatally defective.

Antidote for Bolshevism. (462)

Charles T. Clayton, director of United States training service, of the department of labor, names industrial training as an antidote for Bolshevism. Of course, industry and Bolshevism are bitter enemies, and from that standpoint Mr. Clayton is right. Then, if he will devise some plan by which industry may produce character training, he will do vastly more. Men must labor, and they must put moral principles underneath their labor as its foundation. Labor never will be reliable, not a whit more than capital is conscionable, unless it is backed up by moral character. Going farther than this, no dispute between two men, two classes, or two countries, is settled permanently unless

on the basis of that which is right. A compromise looks toward an agreement without regard to the right, and that never is dependable. Character must reign or chaos will.

Millions of Illiterates. (463)

According to the last census report there were more than eight and a half million persons over ten years of age in the United States who were either totally illiterate or could not read or write the English language. That was in 1910. In 1918, due to the disclosures of illiteracy in the military examinations, we are led to believe that many must have passed as "literate" in this census who could barely sign their names.

The South leads in native-born illiteracy, but a staggeringly large percentage of people in all our industrial centers can communicate with America only through interpreters. Sixteen per cent of the population of Passaic, N. J., for instance, cannot speak English, nor 13 per cent in Lawrence and Fall River, Mass.

How Education Pays. (464)

Boys and girls who go to work at the end of grammar school rarely get good jobs. The work they find to do is usually unskilled; it offers little training or chances for advancement. When they are older they find that they are still untrained for the skilled work which offers a future.

Many boys and girls when they leave school find work that offers a high wage for a beginner. But these wages seldom grow because the work requires no training.

A position with a future and steadily increasing wages requires school training.

A table prepared by the United States Bureau of Education compares the wages of a group of children who left school at 14 years of age with another group who left at 18 years of age.

At 25 years of age the average boy who had remained at school until 18 had received over \$2,000 more salary than the average boy who left at 14, and was then receiving over \$900 a year more.

This is equivalent to an investment of \$18,000 at 5 per cent. Can a boy increase his capital as fast any other way?

From this time on the salary of the better educated boy will rise still more rapidly, while the earnings of the boy who left school at 14 will increase but little.

Although the wages paid now are much higher than when this study was made, the comparison remains the same.

The Great Teacher. (465)

Of Mark Hopkins, president of Williams College, President Garfield said, "A log cabin in Ohio, with a wooden bench in it, Mark Hopkins on one end and I on the other, would be college enough for me." Thus we see that the essential elements of a school are not the building or equipment, but the teacher and the pupil.

The world acknowledges Jesus Christ as the Great Teacher. But before he began to teach he took a full course in God's school and graduated with the highest honors. He was a child that he might be the children's teacher, a youth

for youth, a mature man for those of riper years. He was a most apt pupil, and "that he might be made like unto his brethren in all things," he suffered its most severe discipline. He thus proved to all that discipline is no sign of God's ill will but it may be a sign of special love, for "he that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?"—Charles E. Corwin.

Commencement 1920. (466)

1. We are in a new industrial order. What is all this ferment among the working classes of every nation but the consciousness that all is changed? Through this consciousness they may be led into all sorts of wild excesses, and may try all sorts of vague and impossible schemes. But it is all an attempt, however unreasonable at times, to adjust themselves to a new world of which they are conscious.

2. It is a new world religiously. The war has changed our emphasis in religion. Religion has become real, intimate, vital, near. We are all concerned now with only the great foundation things of faith. The existence of God; is he good? Is the world in the face of a distraught, shaking, starving, suffering, warring Europe really moving by divine guidance toward some consummation of the kingdom? We are seeing also that religion must determine all the relationships of the world—industry, commerce, the civic and national life, our international relationships.

3. It is a new world educationally. All our educational ideals have been changed by the war. We have all been learning to do things and make things. Children, women, old folks have all been doing, making, creating, during the war. Our schools and colleges have had to become places of training to do something to win the war or feed a starving world. The value of this efficiency has impressed everybody and it is going to color all our education for generations. In fact, it will never again be quite the same. It will be technical and vocational as never before.

"Be a Good One." (467)

Lawrence Hutton, in one of his literary reminiscences, says that when he was a sandy-haired boy he once saw the great Thackeray, and the famous English writer put his hand

upon the head of this little lad and asked him what he intended to be. At that time he was consumed by an ambition to be farmer, and he disclosed this fact to Thackeray; and the great Englishman looked down upon him and said: "Well, my boy, whatever you are, be a good one." Hutton never forgot that advice.

It is the kind of admonition that seems to me to be peculiarly appropriate to commencement time. There are very few of us that can excel in a great many things at once, and he who can be so symmetrical as to be called a very good all-round man is certainly to be felicitated on his success and his versatility. We can, however, each of us excel in something; and to be a good one in whatever place Divine Providence has assigned to us as the task of life is a consummation devoutly to be wished.—Rev. George P. Eckman.

The Vital Thing in Life. (468)

It is one thing for an undergraduate to go out from his institution an expert in electrical science; it is quite another thing for him truly to discover the spirit of life itself, so that he is able to harmonize his expert ability with the broader and deeper life of the age in which he lives.

Train the Conscience. (469)

Mere intellectual education may be mere cunning, a sharp tool which a bad man can use as deftly as a good man. Conscience must be trained and enthroned as the crown of man, or he does not reach full personality, and conscience finds its only true and worthy goal in God. Education runs up into and loses itself in religion, and man is a complete personality only as he attains to the fullness of the stature of Christ.

Vocational Training. (470)

In speaking of the modern ideas of education, especially of vocational training, Professor Buckhern says: "We can not afford to become a nation of mere skilled producers. The cost to manhood is too great. Great as has been the industrial advance, we have not yet quite given our souls in exchange for the world." What a man is, is of far more importance than what he makes. This is a truth in danger of being forgotten.—Western Recorder.

GREAT TEXTS AND THEIR TREATMENT

Daytime Mercies and Nighttime Songs.

"Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." Psalms 42:8.

Daytime mercies and nighttime songs—these cover all the scope of life; health and sickness, youth and age, success and failure, wealth and poverty, birth and death.

I. God is in it all. We are never left alone. We can not prosper without his help, and we

do not suffer without his pity. His loving-kindness makes possible the day, and his comfort in the nighttime makes the darkness radiant with hope.

II. There never was a life in which were not some dark nights. It saves us from despair to know that there may be "songs in the night." Paul and Silas sang at midnight in the prison at Philippi. Jesus and his disciples, after the institution of the Memorial Supper, sang a song. This is the only mention we have

of our Lord's singing, and it was at night, when the shadows of the blackest night the world ever saw were falling on him.

III. Perhaps the darkest night any of us ever pass through is when we become conscious of failing health, when life's glories fade into a candle's ray. Yet there may be song even in this nighttime, such a song as that of Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

IV. "My prayer unto the God of my life." Atheism excludes God from life. Pantheism confuses God with all life, depersonalizes him. Christianity makes God the God of each life. What else can mean so much to us as this? To think that our lives, frail as they are, belong to God! From him, for him, to him! If he be the God of our lives, then life is something more than "a barren peak between the shoreless seas of two eternities." It is something in which he is interested and immanent. Our prayers are not mockeries, our hopes are not phantoms of the brain, our struggle for immortality is not merely the empty protest of a material nature against its own destruction. The living God is our God, and in his sight there are no dead. He is the Changeless One, and amidst the ceaseless flux of things he hears the cry of his feeblest child, "O thou who changest not, abide with me."—Rev. J. H. Jowett, D. D.

Distinct and Specific Call.

"He calleth thee." Mark 10:49.

The divine call from God to man is voiced in a variety of ways, but is always a distinct message from a definite personage to a specific individual.

I. God, the Father, invites men to "come now and let us reason together" (Isa. 1:18) that sin may be put away; God, the Son, invites all "that labor and are heavily laden" (Matt. 11:28-30) to come unto him for rest; God, the Holy Spirit, says that "whosoever will" (Rev. 22:17) may take of the water of life freely.

II. The call comes by God's providence (Jer. 31:18, 19) by his word (Psa. 119:105), through his servants (Num. 10:29) and through the church (Rev. 22:17) and is repeated often and often again.

III. The call of grace is to the sinful (Mark 2:17), the indifferent (Eph. 5:14), the self-righteous (Ezek. 33:15) and the anxious (Mark 10:49), and the supply is suited to the need (Phil. 4:19) of each and every one both in quality and quantity, because it is according to his riches in glory," which is limitless, unfailing and eternal.

IV. It is the Father's call of love, "My Son" (Prov. 23:36), which is backed by Christ's assurance, "no wise cast out" (John 6:37), and is emphasized by the Holy Spirit's working in the heart (1 John 5:6).

V. The call of love and mercy includes all and excludes none; obligates all and excuses none; invites all and compels none; but must be sought to be found and accepted to be enjoyed. God's free grace says: "Whosoever will, let him take."—Rev. F. S. Shepard.

Why Art Thou Lean?

"And he said unto him, Why art thou, being the king's son, lean from day to day? Wilt thou not tell me?" 2 Sam. 13:4.

As we behold the professing people of God, with all their privileges and opportunities of life, we are perplexed somewhat, like the author of our text, to know why they are so lean or seem to get so little out of the Christian life, inasmuch as the very portals of Glory are wide open and the treasures therein are at their disposal for the asking. After having become a child of our Heavenly Father and having tasted the good things of this kingdom, why are they so lean?

I. Have we not through his saving and sanctifying powers been made heirs to an inheritance which is both incorruptible and undefiled and that fadeth not away? Then, why are we, being the King's son, lean from day to day? In other words, why do we not have of the fullness of the Spirit of God? Why do we not possess more joy and gladness of heart and soul? Have we not within our very souls a well of water springing up with life eternal? Then why so lank as though our God were inadequate or altogether insufficient to meet our demands, either spiritually or materially.

II. When we cease to love, that faculty at once becomes weakened. When we cease to sympathize with our fellow beings, that particular part of the spiritual man begins to decrease, and likewise, when we cease to give or to obey and believe the Divine injunction "Give and it shall be given unto you," our once liberal or giving faculties become dwarfed. The fountains of our souls become dried up and stagnated. Are you falling away from God, retrograding in your spiritual life? Have you become more interested in the accumulation of worldly possessions than the upbuilding of your never-dying soul? Are the spiritual springs of your inner life still flowing freely, or are they becoming torpid and just moving along at a poor dying rate? Are you a living example of what a true Christian ought to be and what the unsaved expect you to be? Does your life shine bright in the cause of holiness? Or have you got on a dimmer as the autos are required to have? Do the folks in your neighborhood believe in your kind of religion?

III. It is for everyone who will to devote his life to service and thus have the abundant life which our blessed Saviour died on Calvary to purchase.—E. C. F.

A Hungry Boy.

You can brighten the faces of the little people by telling them the story of the hungry boy. Boys are said to be always hungry. This little story is by Clara J. Denton.

I know a funny little boy

Who ate a Teddy bear—

The whole of it—and did not give

To any one a share.

You think perhaps this made him sick,

So that he stayed in bed;

Oh, no, because this Teddy bear

Was made of gingerbread!

NATURE STORIES

God Revealed in Nature. (471)

Rom. 1:20; Psa. 104:24.

Rev. R. J. Campbell tells the story of a child sailing on the ocean. He kept asking his mother when he should see the sea. She would point to the water all around the ship and say, "That is the sea, my child," but the little one could not understand. To him that was only water. So the daisies, the brooks, the sunsets, to us are only nature, until Christ has so revealed God to us that we see our Father in them.

Teachings of the Sky. ((472)

Psa. 8:1, 3-5; Isa. 40:22.

It is a strange thing how little in general people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her. Every essential purpose of the sky might, so far as we know, be answered, if once in three days, or thereabouts, a great, ugly, black rain-cloud were brought up over the blue, and everything well-watered, and so all left blue again until next time, with perhaps a film of morning and evening mist or dew. And, instead of this, there is not a moment of any day of our lives when Nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, and it is quite certain it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or of beauty, has this doing for him constantly. The sky is fitted in all its functions for the perpetual comfort and exalting of the heart, for soothing it and purifying it from its dross and dust. Sometimes gentle, sometimes capricious, sometimes awful, never the same for two months together, almost human in its passions, almost spiritual in its tenderness, almost divine in its infinity.—John Ruskin.

The Bow in the Cloud. (473)

Gen. 9:11-17.

The natural adaption of the rainbow for this office of a token is too plain to need dwelling on. It "fills the sky when storms prepare to depart," and hence is a natural token that the downpour is being stayed. Somewhere there must be a bit of blue through which the sun can pierce; and the small gap, which is large enough to let it out, will grow till all the sky is one azure dome. It springs into sight in front of the cloud, without which it could not be, so it typifies the light which may glorify judgments, and is born of sorrows borne in the presence of God. It comes from the sunshine smiting the cloud; so it preaches the blending of love with divine judgment. It unites earth and heaven; so it proclaims that heavenly love is ready to transform earthly sorrows. It stretches across the land; so it speaks of an

all-embracing care, which enfolds the earth and all its creatures.—Alex McLaren.

Eyes and No Eyes. (474)

When I was a student I began to form a library, which I arranged along the mantel-shelf in my room. It did not contain many books; but it held as many as some students could afford to purchase, and, if wisely chosen, as many as one could well use. My first purchase was a volume of extracts from Ruskin's works, which then in their complete form were very costly.

Ruskin taught me to use my eyes. Men are born blind, as bats or kittens, and it is long before men's eyes are opened; some men never learn to see as long as they live. I often wondered, if there was a Creator, why he had not made the world more beautiful. Would not crimson and scarlet colors have been far richer than green and browns? But Ruskin taught me to see the world as it is, and it soon became a new world to me, full of charm and loveliness.

Now I can linger beside a ploughed field and revel in the affluence of color and shade which are to be seen in the newly turned furrows, and I gaze in wonder at the liquid amber of the two feet of air above the brown earth. Now the colors and shades of the woods are a delight, and at every turn my eyes are surprised at fresh charms. The rock which I had supposed to be naked I saw clothed with lichens—patches of color—marvellous organisms, frail as the ash of a cigar, thin as brown paper, yet growing and fructifying in spite of wind and rain, of scorching sun and biting frost. I owe much to Ruskin for teaching me to see.—Henry Drummond.

The Eclipse. (475)

Psa. 19:6; Gen. 1:14-18.

A few years ago we were told that there was to be an eclipse of the moon visible in the eastern United States. As it was to occur late in the night, I did not speak of it to Drusy, not supposing that she would take any particular interest in the phenomenon, or care to keep awake till it could be seen. I stole downstairs from my room, in the silent hours, to watch for the spectacle. When all was over, and I was about to re-enter the house quietly, I suddenly saw that the kitchen windows were brightly lighted. Fearing that some one was ill, I went quickly into the room. There sat Drusy alone and quiet. This was strange enough at that hour of the night, but her appearance was even more surprising, for she was dressed in her best Sunday gown, with its snowy folds of muslin at her throat. At my sudden entrance and exclamation of surprise she looked up. There was a touch of wounded pride in her voice as she said, "You didn't tell me a word about it, ma'am."

"About what?" I asked, much puzzled.

"The show," she replied—"the show in the sky. I heard Benjamin read about it in the paper—how there was to be some kind of a show up there, and I knew God had got it up for folks to look at. He's always doin' such

things for us, you know. Now I've got a bad cold and a misery in my head, and I don't dare to go out in the night air. Of course, he understands about that, and wouldn't expect it. But," she added gravely and with much dignity, "he'd have a right to feel hurt if I didn't take no notice at all, but just went to bed, and slept through the whole entertainment. So I got ready, and I've been sittin' here ever since it opened. Is it out now, ma'am?"

Do you smile at such simplicity? Well, I smiled too at the time, but as I remember the scene now it is not all amusement that I feel. There are so many wonderful spectacles provided for us of which we take no notice, and through which we seem to sleep on as though no strange thing had happened.—Annie Trumbull Slosson, in Sunday School Times.

The Wide-Gauge Goodness of God. (476)

It is a law of mental science that the man who doesn't appreciate what he already has, what he already sees, can't have or see any more, can't continue to have or see even what he know has and sees. You can easily understand the rationale of that, can't you? I had an old carriage-house that some one had tried to make accommodate two carriages, and had put a double set of doors on the front. And the result was that the doors were so narrow that I never could back my carriage in without knocking the hubs of the wheels against the doors. I said to myself, "This won't do: I'll have to cut away a part of a door." And, while I was preparing to cut it, the thought came to me: "Now, why cut it just barely enough to let a carriage in comfortably? Some one may live here after you who will have an automobile; cut the doors wide enough for an automobile."

We have to do with our minds, our souls. We have to get the doors open wide enough to let in the wide-gauge goodness of God.

A man who can't praise God for his everyday goodness with warmth and generosity of appreciation has only a wheelbarrow door into his soul; he couldn't even take in a hand-cart load of God's loving-kindness, let alone the wider-gauge vehicles, unless he made the door wide.—Rev. J. F. Cowan, D.D.

He Is "Rex." (477)

Jesus Christ is the mightiest personality in the universe. He is "Rex." And what men need more than anything else this very day is a sense of God in and ruling the world.

They tell us that human nature has changed, and that men are no longer susceptible to the immanence of God in life, that they are no longer moved by the old influences. And there always comes with that view a sense of discouragement and pessimism. We are wondering what new force, then, can be brought to bear on men, what new revelation of Christ will have to be made to stir the world profoundly. Then, suddenly, weary with much misgivings and wonderings, we discover that just under the surface of human life there is still the power to respond to Christ that was

evidenced by these men who strewed the way before him with their garments and palms, and filled the air with hosannas.

A man went into the Billy Sunday meetings in Philadelphia in this mood. He expected to be impressed, however, with the magnetism of the evangelist; but, to his surprise, what impressed him most was not the speaker, but the people. He looked around on a mass of men such as he would have supposed, had he met them on the street or in the shops, were not much interested in religion; but there they were being moved and thrilled, and showing the intensest interest in the highest things. They couldn't have become more excited over a game of baseball between two leading contestants for the national pennant. All the outward mask of indifference to spiritual things that men usually wear was torn away, and this spectator could see their hearts throbbing through the power of the same Christ, who some men had been saying was effete.

There was one man in that audience who had recently delivered a lecture expressing his doubts and negations, in which he had virtually denied the possibility of proving anything, even that the multiplication table is true. And this man was giving rapt attention to the evangelist, tears of joy streaming down his cheeks and gladness shining in his eyes, because he had been proved a fool, and had suddenly found himself richer than all his doubts and denials.—Rev. John F. Cowan, D. D.

That Is For Me. (478)

The boys were marching down the long street between lines of eager folks who had gathered to say farewell. One young officer had told his wife and his mother that their farewells had better be said before his company passed in review down the street, because, he explained to them, when he marched with his men, although he would see just where his loved ones were standing, he would only perhaps smile at them and give them a nod when he passed, for he must look straight ahead, as he expected his men to do, on this day when they were starting for the front.

When the troops passed on and on through the crowds, many a man or woman looking upon them was saying, "That is for me. They are going in my behalf. They are going to do what I cannot do, but it is for me and others like me." Well, who with any heart would not feel that way? Such a sacrifice as that comes home to us with a directness that we cannot deny.

And yet—and yet—every sacrifice that any man has ever made pales into a faint suggestion of sacrifice, when we lift our eyes to the cross of Jesus. We honor a man who lays down his life for a cause, and rightly so. What shall we say of one who gathered up into himself the bitter sin of the world and bore the guilt of it away from us as far as the east is from the west? After all, it is not so much what we say about one who did that, as what we say to him right now. Do you keenly recognize today that Jesus was on the cross for you? Are you just a passer-by in the throng with no heart for what he did for you?—Philip Howard.

SERMONS AIMED AT THE DAY'S DRIFT.

Rev. Christopher Burnett, pastor of the Marantha Baptist Church, Detroit, Mich., set himself the great task of preaching a series of sermons on the modern religious drift. Here is a chance for constructive thinking and preaching. Any person attending all of these addresses ought to learn a great deal about the world of today, and about what it means to be a true Christian. We are pleased to present this list because it will prove very suggestive to our readers.

Spiritualism: The Question of Communication With the Dead.

Eddyism: The Question of Health and Happiness.

Zionism: The Question of the Rehabilitation of the Jews.

Mormonism: The Question of Rival Revelation.

Russellism: The Question of the Larger Hope.

Socialism: The Question of Capitalistic Injustice.

Romanism: The Question of the Predicted Antichrist.

Seventh-dayism: The Question of Sunday Observance.

Feminism: The Question of the Emancipation of Women.

Modernism: The Question of the Authority of Human Consciousness.

Atheism: The Question of a Conceited Philosophy.

Non-denominationalism: The Question of Religious Charity.

Mammonism: The Question of Money-Madness.

Indifferentism: The Question of Moral Drift.

SWANN'S STYLE.

George Swann has been publishing his sermons in handy volumes lately and the sale has been phenomenal. Perhaps it is due to his style. His sermon on "None Liveth to Himself" on Romans 14:7, strikes a note somehow that rings through one's whole being. It isn't profound, but is direct and forceful and carries its point to the heart. That seems to be a way of his. If you have not already done so write to Rev. George Swann, 928 Cherokee Road, Louisville, Ky., and ask him to send you a list of his publications. It may mean a whole new experience of preaching for you, at little expense.

GOING AFTER NEW MEMBERS.

One of the very best letters asking people to join the church has just come to our desk. It is by Rev. J. R. Morgan, of the Lowry Hill Church, Minneapolis. It is a good model and we offer it as a suggestive method:

"Behold Now Is the Accepted Time."
My Dear Friend:

If ever there was a time when the Christian Church had a vital interest in the world which it is commissioned to redeem, this is that time.

If ever there was a time when Christian people should ally themselves with the church, this is that time.

If ever there was a time when the church was making a daring and confronted effort to face the facts and achieve its purpose, this is that time.

If ever there was a time when the Christian Church was justified in appealing that you unite with it in regular membership, this is that time.

On Sunday, May 2nd, we shall again hold our Communion service and reception of new members, and on behalf of the church and in the name of the Great Head of the church, I remind you of God's claim on your life, of your need of the church and of our need of your assistance.

It is after very serious thought I send you this invitation to join our church, and I shall pray that you may be led to accept this call and reconsecrate yourself to the service of God, his church and the world.

A SERVICE FOR YOUR DEDICATION.

In response to many requests for an appropriate dedication service we print the following brief but most satisfactory service:

Pastor—To the Glory of God, our Father, by whose favor we have built this house; to the honor of Jesus Christ, the Son of the Living God, our Lord and Saviour; to the praise of the Holy Spirit, source of life and light;

Congregation—We dedicate this house.

Pastor—For worship in prayer and song; for the ministry of the word; for the celebration of the Holy Sacraments;

Congregation—We dedicate this house.

Pastor—For the comfort of those who mourn, for the strength of those who are tempted, for help in right living;

Congregation—We dedicate this house.

Pastor—For the sanctification of the family, for the guidance of childhood, for the salvation of men;

Congregation—We dedicate this house.

Pastor—For the fostering of patriotism, for the training of conscience, for aggression against evil;

Congregation—We dedicate this house.

Pastor—For the help of the needy, for the promotion of brotherhood; for bringing in the Kingdom of God;

Congregation—We dedicate this house.

Pastor—For the development of body, mind and spirit; for the development of social and athletic interests in the community;

Congregation—We dedicate this house.

Pastor—As a tribute of gratitude and love, a free will offering of thanksgiving and praise, from those who have tasted the cup of salvation, and experienced the riches of thy grace;

Congregation—We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Choir and Congregation—Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen.

SUNDAY SCHOOL TEACHER'S REPORT.

One of the best and simplest report cards we have seen has just come to our desk. We

do not know who sent it and there is no church, city or town mark on it. It is direct and gives the information that is needed. It contains these items:

Sunday School Room.....
Number of pupils enrolled at beginning of month.....
Number of pupils enrolled at close of month.....
New pupils enrolled during month.....
Total attendance for the month.....
Number of calls made on pupils.....
Number of cards or letters sent to pupils.....
Year Teacher
We would like to add this item: "Number of phone calls made on pupils."

A GOOD SERMON TOPIC AND TRACT.

A Valley View, Texas, pastor has sent us one of his cards, across the top of which are the words "Eventually, Why Not Now?" This, of course, is the slogan of a famous typewriter company, and he preached on the subject, adapting it to the question of personal religion. On his card we find this argument, which makes a good religious tract:

Eventually. Why Not Now?

A very familiar advertisement.

A very pertinent question.

Applicable to more things than one.

Eventually you expect to become a Christian. Why not now?

"Behold now is the accepted time; behold NOW is the day of salvation." 2 Cor. 6:2.

"Choose you THIS DAY whom ye will serve!" (NOW) Joshua 24:15.

Eventually you expect to become a REGULAR church attendant. Why not now?

Eventually you expect to join a Sunday School. Why not now?

Eventually you expect to become a faithful worker in the Lord's vineyard. Why not now? Why not now?

You will find the Presbyterian church ready to meet your needs, and one of service and spirituality.

Would you know what it stands for, its doctrines, its government, ask its pastor.

Eventually. Why Not Now?

"Procrastination is the thief of time."

CUT GEMS.

John Andrew Holmes, Author of "The Prodigal Ten Years After."

Saying "We."

Some men always stutter and get red in the face when God asks them to say "we," and they always end by giving up and saying "I" instead.

Progress.

All along the course of God's leading of the race, men of short sight and small motives have bobbed up to interpose their opposition. They have hindered progress for a little time, but not for long. We may lay God's motions on the table, but we cannot defeat them.

The Confessional.

In the Catholic church the communicant confesses his own sins; in the Protestant church he confesses the minister's sins.

The Under Dog.

In the conflict between capital and labor, the church's sympathies are with the under dog. Yet there is something more important in her mind than helping the under dog up, and that is to take the dog nature out of both dogs.

Intuition.

Man becomes impatient with woman because her reasons are so insufficient, but ten years later, while still maintaining that her reasons were poor, he has to admit that her conclusions were good.

The Minister.

The minister is a man who talks eternity in the church on Sundays and time on week days in the stores.

THE UNITED KINGDOM.

English Rector (to parishioner)—"Good morning, Thompson. I hear you have a son and heir."

Parishioner—"Yes, sir; our household now represents the United Kingdom."

Rector—"How so?"

Parishioner—"Why, you see I am English, my wife's Irish, the nurse is Scotch, and the baby wails."

REMOVAL NOTICE

WE desire to announce the removal of our printing plant and office from Osage, Iowa, to Cedar Falls, Iowa, where we have improved facilities for doing Quality Job Printing and handling a greater variety of supplies for pastors and churches.

Write for samples and our "Church Attendance Stimulators" containing pointed paragraphs by John Andrew Holmes.

The Woolverton Printing Company,
Cedar Falls, Iowa

Increase Your Attendance

BY USING

Illustrated Printing

It's Church Printing with the 20th Century touch.

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains.

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue : : : : Philadelphia, Pa

Preach Children's Sermons.

If you want helpful suggestions, including 44 excellent Children's Sermons, send 75 cents to Rev. C. A. McKay, Brockton, Mass., for his book, "Finding Out God's Secrets." Book sent by return mail.

SUGGESTIVE IDEAS

WILLIAM J. HART, D. D., DOLGEVILLE, N. Y.

The Trees In an Apple.

"You can count the number of apples on a tree, but you cannot count the number of trees in one apple." So runs a native proverb of Central Africa, according to Dan Crawford. It's a good one for the teacher to remember. Mr. Crawford said that its application to the spread of the Word was also obvious.

Ten boys, more or less, are in a class. They are easily counted. But suppose one of the ten happens to be a J. Wilbur Chapman, a Moody, or a Billy Sunday. Then the teacher who wins that boy for Christ is exerting an influence which in a few years will be widespread and will continue through the long years. This is the possibility every teacher faces. Dr. Chapman used to delight in telling how, as a lad in the Sunday School, his teacher tactfully helped him to make a public decision for Christ when an appeal had been made to the school.

The converts in the class may be counted, but who can count the converts in one convert? The writer was once pastor of a church where the officials, years before, had expressed themselves as disappointed because there was only one convert at the revival meetings. "It wasn't worth the cost," one is reported to have said. But that one boy became a pioneer missionary in a fruitful field, and has been instrumental in winning thousands from heathenism to Christianity. He is still living, and is doing good service for the cause of missions in his own denomination. Yet thirty-five years ago that church thought simply of one boy, and not of what he might possibly accomplish. Now they speak his name with a sense of high honor, and do not fail to inform visitors that "Dr. _____ was converted in this church."

Win the one boy, the one girl, teacher, and you may be winning a great company for Christ.

Conservatism and Conservation.

"This is a conservative measure," said the announcement made by a small village church during the coal strike in 1919, which stated that the services would be held in homes instead of in the church building. The Sunday School was also included. "Conservation," of course, was meant; for that particular church did not mean to speak of itself as being unnecessarily conservative.

Some forms of conservatism are not conducive to conservation. Many country Sunday Schools which formerly closed for several months in the winter have awakened to the fact that they were too conservative; but the reverse of conservation was true, for their conservatism cost them the sustained interest of the scholars and defeated some of the noble purposes which are the true object of the aggressive Sunday School.

A conservatism which refuses to change or vary from the order of worship which has been used from time immemorial; or which declines to change methods which have long been in use for those which are more modern, and which have been successfully tried elsewhere

—such conservatism means the opposite of conservation.

Conservation of the best possible development demands the most exacting attention of the wide-awake school and its energetic workers.

Religious Education and Democracy.

"Religious education" and "democracy" are terms used rather glibly these days. Both cover wide ranges of life, and are regarded as highly essential for the prosperity of the commonwealth. The school of religious education in Watertown, N. Y., therefore, built up a series of weekly lectures, with these subjects as underlying thoughts: "The Christian Community," "The Citizen and the State," "The Individual and Society," "Religious Education Through Recreation," "Building a Prayer Life for Childhood," "Foundations of Human Society," and "Present Day Value of the Old Testament," were some of the subjects discussed. About half of these lectures were delivered by local clergymen, each having one subject; and the others were given by men from Albany, New York City, Syracuse and elsewhere.

A program of this character has great educational and inspirational value for Sunday School workers, and is a source of wise guidance.

Passing Through Flower-Twined Gates.

A very pretty ceremony, which was an innovation in the Children's Day program, marked the presentation of the certificates of promotion to the children of the Sunday School of the Second Reformed Church, Syracuse, New York, in 1919. A class of twenty-six was advanced in the beginners' department; and eighteen primary students were promoted. The children advanced to a higher grade, passed through flower-twined gates and were then received into new classes.

Two persons opened these gates as the scholars were ready to go through. A little farewell speech was made before they passed the gate; and then the new scholars were welcomed by another address into the department to which they had passed.

A talk was given to the children by the pastor in which a pansy was shown through a magnifying glass. Its features of beauty were thus emphasized. The great reason for attending Sunday School was then shown to be the object of getting a clearer look at the Bible. This was the magnifying book which brought out the beauty of the life of Christ. Therefore the children attend Sunday School, it was said, to study the Bible and thus learn more about God and his Son Jesus Christ.

An Army and Navy Supper.

Are you looking for something new in the serving of class or Sunday School suppers? Something which proved a great success in a school in the central part of New York state was an "army and navy supper" which gave an excellent idea of what the boys ate and how they were served while fighting for Uncle Sam.

Army and navy cooks prepared the supper. One man served as bread sergeant, while an-

other was bean distributor. The folks who attended helped themselves to their plates, knives, forks, cups and spoons. Then they lined up before the various food distributors where they were helped to potatoes, army beans well cooked, sausage, bread and coffee. Some service men declined to sit at the tables, but just seated themselves on the floor while they stowed away "the chow."

Those who wished anything additional went to the canteen, where ice cream, candy, chocolate, cake and similar delicacies were being served by Red Cross "nurses," a group of young ladies who wore the Red Cross uniform.

A touch of reality was added by some suggestive placards which a few service men placed on the walls. The following expressions were among those found on them: "Don't forget the navy; they brought the chow to us." "Welcome to your chow." "The standard food of the army and navy: Beans, Beans, Beans." "How would you like it for a steady diet?" "Mess call, 6:30; sick call, 7:30." "Good looking nurses in attendance." "Sure you can kick. We did. But what good does it do? Some people would kick at a football game." "Hats off in the mess hall." "Life savers at the canteen." "Don't come back here for seconds; the canteen has plenty of seconds." "It's a great life, if you don't weaken." "Just be glad, if its only for one night." "We had mules in the army, so don't kick." "Mother never cooked like this, for which we are devoutly thankful." The supper was a roaring success.

(Continued from Page 872)

4. A better understanding of the difference between the Bible and tradition concerning the Bible. The real meaning and message may be obscured and made of none effect by the traditions that have been delivered. Some of the arbitrary and unreasonable interpretations of former ages have been a serious detriment to religion and theology. Many of the confusions and apparent discrepancies due to former theories have received a satisfactory explanation. Many of the opponents of the Bible, such as Paine and Ingersoll, have been conclusively answered. Their attacks were really not so much against the Bible itself as against the false theories and traditional interpretations that had become popularly identified with the Bible.

5. Many Bible students have been entirely too ready to accept the new ideas and fanciful theories of the hyper-critics. The discoveries of archaeology and the deeper researches of more careful scholars have shown many of the theories of the destructive critics to be false. Some of the scholars who have followed them have been candid enough to acknowledge their mistake. At the same time, many who held rigidly to the old traditional views have accepted some of the conclusions of the non-traditional school. And this is right.

Be willing, then, to study deeply. Let the people think, but wisely direct their thinking. Prove, prove, prove all things; but hold fast, hold fast that which is good.

In the meantime, have no fears for the Word of God. It is the "Impregnable Rock." Our opinions and traditions may change;; but His Word abideth forever.

A SHELF OF GOOD BOOKS.

Albert F. McGarrah, the church method "wizard," who has published so many books on the management of churches, has put out another on "Practical Interchurch Methods" (Revell Co., N. Y., \$1.75).

There are 335 pages, with 20 chapters on efficiency, finances, religious education, community service, visitation, religious census, go-to-church campaigns, publicity, and a lot of other things. All such books are useful because they are suggestive and open ways to a minister that he would never think out alone in a whole life time. We welcome all such attempts to help the minister and make his work practical.

"Dr. Jonathan," by Winston Churchill, is a little book on Industrial Democracy, put up in the form of a play in three acts. (Macmillan Co., N. Y. \$1.25). It deals with a number of present day problems, especially those that grow out of industry. It shows the old and new spirit contrasted and hinges all on the democratic lessons learned by the son of a rich New England mill owner while a soldier in France. It is a good book to review Sunday night. We made it the basis of a "Book Talk" on Democracy, and it drew a number of thoughtful people who came because of the announcement in the newspaper.

In connection with the above we are reminded of Kenneth Scott Latourette's small pocket volume, "The Christian Basis of World Democracy" (Association Press, N. Y., \$1.00). It has nothing vitally to do with Churchill's play, but one should know the things the latter expounds as a proper background against which he can place the former with power. Book reviews may count for much religiously if they are used as ways into the heart, not simply for entertainment.

During these days when the Christian world is trying to make the churches more efficient it would be worth while to study "Six Thousand Country Churches," by Charles Gill and Gifford Pinchot (Macmillan Co., N. Y., \$2.00). Our readers who live in Ohio will be especially interested because these churches referred to are Ohio churches. The book is profusely illustrated with charts and maps. It is a most informing study for the present hour.

James H. Snowden has done well to put out his new little volume on "Is the World Growing Better?" (Macmillan Co., N. Y., \$1.60). It is the outgrowth of his chapter on the same subject in "The Coming of the Lord." In our previous mention of that book we suggested that this chapter would make a most acceptable volume. Dr. Snowden has used some of the same paragraphs but has made a new and complete volume on this one theme. It ought to be read now and preached on. It would make a good volume for a Sunday night book talk.

May we call attention again to Hallock's little "Wedding Manual" (F. M. Barton Co., Cleveland, O.). The one service for young people especially, by Dr. Kittredge, that it contains, is worth ten times the cost of the beautiful book. There are numerous other services also.

PRAYER MEETING DEPARTMENT

I. FOUR "ALLS."

Matt. 28:16-20; 1 Cor. 15:6.

Expository Notes.

The eleven disciples went back to Galilee after the resurrection of Jesus. There on a mountain Jesus came to them. Was this the mountain on which the Sermon on the Mount had been uttered? Or was it one of lonely, unfrequented hill-slopes on the eastern side of the sea of Galilee, beneath which the five thousand had been fed from a lad's lunch basket? No one knows. It is generally believed that Paul alludes to the same occasion when he tells the Corinthians that Jesus appeared to more than five hundred brethren at once. But how were these five hundred summoned? Were there secret, swift messengers? Or did the word spread that Jesus was coming, as wonderful news spreads now-a-days from one to another? We recall the summoning of the Scotch Highlanders in times of danger when the "Fiery Cross" was passed by the hand of swift messenger from one hamlet to another, giving notice of the mustering-place. All we certainly know is that Jesus appeared to them, and the awe-struck crowd worshipped him. Though even some doubted the evidence of their senses, and thought they saw a ghost.

Here Jesus gives them instructions for the future. If this is Paul's occasion, these are given to the whole body of Christians. Jesus has a final word with the eleven upon Mt. Olivet just before his departure from earth.

This Galilean "Great Commission" contains four "alls," the "four cornerstones of the historic church."

1. First as a foundation for the rest, "**all authority** hath been given unto me." The King James Version has "power," but the Revision better represents the original. Authority is essential to the giving of commands. A usurper may possess power, but only the lawful king has the authority as well as the power.

"Go ye therefore." This is a commission to action, not a precept of seclusion and meditation. "Make disciples of." There is to be an eye to the effect of one's words. Not enough to proclaim the truth; it must be so proclaimed that the hearer will respond. "Make disciples," that is, make learners. One's talk is not finished until the hearer is changed into a disciple.

2. "**All the nations.**" Hitherto Jesus had strictly limited his disciples to the Israelites, Matt. 10:5, 6. Here he throws down all bars, and not only allows but commands them to go to the Gentiles, to all of the nations of the world. And this is made emphatic by Matthew, the evangelist who wrote especially for the Jews. Yet, as positive as this precept seems to us, it had to wait for Paul before it could be comprehended.

3. "**Teaching them to observe all things.**" Again we have a precept of action. Not creed but conduct is the aim. They are to give these Gentiles new laws of life. To use McLaren's words, they are to tell the Gentiles, "on the dusty road of life to do His will and keep His commandments."

"I am." This is the speech of the Eternal. It covers all forms of the verb to be—past, present and future.

4. "**With you always.**" Greek, **all the days.** The Greek is more explicit than the English adverb, emphasizes the continuity more. "All the days"—each weary day is included, every one, everywhere.

"The Judaizers of the church have in every age sought to limit the promise to sacred places, or to special rites, or to select orders of men, but its universality defies them."

Thoughts on the Theme.

McLaren says that these verses include a Great Claim, a Great Commission, and a Great Promise.

* * *

That promise he has fulfilled in his abiding presence in the life of men—and he abides the

greatest living power for good in human life.—W. E. Barton.

A little while ago a group of men in Germany thought they had full authority to rule the German Empire and power to subdue other nations and make them subservient to German aims and purposes—to German "Kultur," so-called. They believed that this authority had been given them of God and that he had prospered their designs and had been with them in their long preparations for the conflict they had willed. They believed that speedy victory would come to them by reason of their might and prowess and the favor of heaven on the one hand and the confusion, weakness and unpreparedness of their foes on the other.

The Prussian Junkers, war-lords, the Hohenzollern princes and all who believed in their might and who furthered their conspiracy against the peace of the world and the progress of justice were sadly, tragically mistaken. Their authority has been stripped from them, their might has been overthrown, their conspiracy has come to naught and their glory has been turned into bitter shame and everlasting infamy.

Why? Mainly because ages before these Prussian usurpers and war-lords asserted their authority and clothed themselves in shining-armor for German domination, all power in heaven and on earth was given to Jesus of Nazareth, the risen Christ, the Son of man and of God, the Heir of the Ages, and He made out the program of human history.

Men may not accept the program of the Lord Jesus, they may not recognize the fact, may not even know that by the decree of high heaven the rule of the world has passed to our Lord and his Christ and he shall reign for ever and ever. They may be wholly out of accord with his purposes of truth and love. They may hinder his program, not knowing what they do, and they may actively and viciously oppose his rule because they do not like it.

But all power in heaven and on earth has been given to the risen Son of God, and his program is the only program which has any chance of permanence and ultimate success.—Pittsburg Christian Advocate.

II. PERSUASION.

Rom. 8:38, 39; 2 Tim. 1:12; Heb. 6:9; 2 Cor. 5:11; Acts 26:28; Luke 16:31; Acts 21:14.

Expository Notes.

He who chases the word "persuade" through the dictionaries finds one suggestion running like a golden thread through its meanings and its kindred words. Some etymologies trace a far-away connection between the ancient roots of the last half of the word and the word "sweet." Whether this be so or no, this suggests part of the thought imprisoned in the word. "To persuade" is to win—one dictionary says "by fair means;" another says "in a pleasing manner;" a third "to bring to a willing belief." Everywhere is the idea of something agreeable, a faint trace of the old English connection with "sweet." Compare the word with its most familiar synonym, "convince." This has back of it the Latin word meaning to conquer, and back of that the word for chain. "Convince" is a word for the intellect, but persuade includes the feelings. One who is persuaded is a willing captive. Persuasion carries the intellect, the feelings, and also the will. It is a good word to use in matters of religion. Let us trace the word through the pages of the New Testament.

I am persuaded. Rom. 8:38, 39. So Paul begins the shout of triumph with which he closes his paragraphs of encouragement to the persecuted Roman Christians. "I am persuaded"—I gladly, heartily believe that no trials, no power on earth nor heaven can separate us from God's love.

2 Tim. 1:12. This statement goes on a little farther. Not only have we the love of God, but also the power of God upon our side. Of this

Paul is certain, joyously certain.

Heb. 6:9. The author of Hebrews has been referring to those "who were once enlightened," but have fallen away. But "we are persuaded"—we heartily believe better things of you.

Present-day Christians need to follow this path, to become sure of their connection with God Himself, with his love and his power, also to have confidence in their fellow-disciples, and then they are ready for the next step, of which Paul writes to the Corinthians.

We persuade men. 2 Cor. 5:11. Moffatt translates, "We appeal to the interests of men," and Weymouth says, "We are endeavoring to win men over."

The modern man needs to remember that this can be done effectively only when he has a serene trust in God's love and power, and hearty confidence in his fellow-workers.

But persuasion is not force. It is successful only when it gains the consent of the feelings and will of the person as well as his intellect. He may refuse to be persuaded.

Acts 26:28. According to the King James Version, Agrippa told Paul that he had almost persuaded him to be a Christian. Even with that rendering, we may comment that Agrippa had the power to stop the matter there—"almost, but lost!"

But in the more accurate translation of the American Standard Version, Agrippa turns off the matter with an indifferent laugh, "With but little persuasion thou wouldest fain make me a Christian," or as Moffatt writes, "At this rate, it won't be long before you believe you have made a Christian of me!"

Luke 16:31; Acts 21:14. We have absolute power to keep ourselves from being persuaded, if we so will. It may be done through prejudice, or by direct decision. It may be a bad result or a good one, according to the aim of the persuasion. But we are captains of our own souls. Close by singing, "Almost Persuaded."

III. A LIFE MOTTO.

A Topic for "Commencement" week
Prov. 3:1—18.

Fear the Lord and depart from evil.

Expository Notes.

The book of Proverbs is the chief volume of the "Wisdom Literature" of the Hebrews. While the wisdom of the ancient day was the philosophy of the modern times, yet the word meant more on Hebrew lips than either the word wisdom or philosophy does to the modern ear. The Hebrew wisdom dwelt in the moral as well as the intellectual sphere. It embraced a knowledge of right and wrong, of God and his laws. The Hebrew mind is concrete rather than abstract, and Hebrew wisdom includes practical ethics. It is a divine philosophy; it includes God and his laws.

The book of Proverbs is written with youth of the world in mind. It sets for them the philosophy of practical life. They are warned against the common vices that lie in wait for youthful travelers on the road of life—impurity, intemperance, lying, dishonesty, laziness, etc.

In these days thousands of earnest youths are leaving school and "commencing" their task of "living a life," which they hope will lead to happiness and honor.

Many a youth, more or less consciously, is now formulating a policy, is constructing a platform, on which he will face the unknown world before him. Ages ago young men stood at the threshold of life in the same fashion, and parents and teachers came to them with words of warning and advice as they do now.

Prov. 3:1—12. Here the Hebrew sage comes to a young man with a plan of life, with a motto for his guidance in the years to come. There are six couplets, of which the first half gives a bit of advice, and the second sets forth the result of following it. Let us paraphrase them in modern speech:

1. Don't forget what I have taught you; for that will bring you a long, worthwhile, and happy life.

2. Hold fast to kindness and truth; for they will give you favor and respect from God and man.

(In the business world courtesy and integrity bring success—and success means more than mere money.)

3. Trust in the Lord, wholly, and do it openly; and he will direct your life.

4. Fear the Lord and depart from evil; this will bring health to you.

(The first line is the concentrated wisdom of the whole exhortation. It would make a good life-motto for every young man. As to the second line, it has been said, "By an eternal law the moral condition and the physical are linked together.")

5. Honor the Lord in the getting and the spending of your money; and then prosperity will come to you.

(This is an Old Testament statement of the doctrine of "stewardship," of which we hear much now-a-days, with a promise attached.)

6. If trouble comes to you, receive it submissively as a needed reproof and discipline; for it is the warning of a loving Father.

(While it is true in general that health and prosperity are promoted by a religious life, yet that is not a hard and fast rule. Affliction may come to the Christian as punishment, as warning, as training. Look upon it as sent by an all-wise Father for good. If the Christian follows Christ—as the word indicates—he may be called upon to make sacrifices for the good of others. Many have been influenced to a better life by the resignation and fortitude of a patient sufferer.)

Vs. 13—18. The passage concludes with a sonnet to Wisdom, personified as a fair and stately queen, offering rich gifts to her loyal subjects. Yet these gifts are not flung about indiscriminately, but are bestowed upon worthy, competent individuals. "Findeth" and "getteth" imply that they have exerted themselves to gain wisdom. For "getteth," the margin gives the literal Hebrew as "draweth forth."

Verse 14 suggests the parables of a man straining every nerve to buy the field in which lies buried treasure, and of the merchant seeking beautiful pearls.

Vs. 15. "Rubies." In the orient precious stones were the standard of value.

Vs. 16. "Length of days—riches and honor." The three things most coveted by mankind. Long life is in her right hand—it has the first place.

Indulgence in sin has shortened many a man's life and dissipated many a fortune, and ruined many a fair reputation.

Vs. 17, 18. Wisdom is winsome; her ways are attractive, following them brings happiness. Emphasize this to the youth who may think religion a gloomy affair.

IV. JOY.

Psa. 43:4; Matt. 13:44, 45; Isa. 62:5; Luke 15:6, 7; Luke 15:9; Psa. 126:5, 6.

Expository Notes.

Psa. 43:4. The Hebrew psalmist often rejoices in his knowledge of Jehovah, so different from the corrupt, capricious gods of the other nations. He exults in the belief that this great God cares for him and for his people of Israel. His point of view is that he possesses something of which to be glad.

Matt. 13:44, 45. The psalmist's attitude is reflected by the evangelist in two of his parables of the kingdom of heaven. Matthew, business man as he was, sets forth the individual's satisfaction in possessing the kingdom of heaven under the guise of the **buyer's joy** in finding a good bargain. We today may not all buy fields, and perhaps none of us purchase pearls, but we all rejoice in a good bargain. We all know the **buyer's joy**.

Isa. 62:5. The prophet is looking forward to the future glory of Israel, for which he proposes to exert himself. One item is to be the Lord's delight in Israel. All commentators agree that the text is corrupt in the first clause of the verse. Both sense and parallelism are gone. But they say that a slight change in the printing of one word would give "builder" for "sons." And so they translate the first clause: "For as a young man weds a virgin, so thy Builder weds thee."

The psalmist says that Jehovah builds up Jerusalem, Psa. 147:2, and the author of Hebrews represents Abraham as looking for the city, "whose builder and maker is God."

And so Jehovah rejoices over a loyal Jerusalem with a **bridegroom's joy** in his bride.

The same figure is found in Revelation 21:2.

Luke 15:6, 7, 9. In Luke's parables of "the lost," he pictures the joy in heaven over repenting sinners. The Lord's joy is shown, first as the **shepherd's joy** over the sheep for which he has searched the wilderness, and then as the

woman's joy over the coin for which she has hunted with her lamp in all the dark corners.

It is wonderful to think that man may give joy to God. It is also true that we may share that joy, if we will share the effort.

Psa. 126:5, 6. But note that one must put forth the sower's toil, if he would share the **reaper's joy**. For so God rejoices over the sheaves of souls.

We have talked about man's joy in salvation and in communion with God, but we have not thought that there was any joy on God's part.

In the Messianic chapter, Isa. 53:11, the prophet says, "He shall see of the travail of his soul, and shall be satisfied." There are toil and suffering to be seen in the future, but past them we see the glow of satisfaction.

The author of Hebrews says practically the same thing, Heb. 12:2. Jesus willingly endured suffering and shame for "the joy that was set before him," which would compensate him for all.

Gypsy Smith says:

"On one occasion we went to see the Swedish king reviewing his troops. A sweep came running past the spot where the king was on his horse. His face was black and his feet were bare, but as he passed the monarch of Sweden, he raised his dirty hand and saluted his sovereign. The king smiled upon the little fellow and returned the salute.

"Immediately afterward a dashing officer came galloping up on a fine horse. His uniform shone like gold, and his sword rattled as he careered bravely along. He also saluted the king. The king saluted back with all the dignity of a sovereign, but I thought I missed the kindly gleam of the eye with which he had greeted the waving of the little sweep's dirty hand, and I said to myself, 'This king loves the little sweep as much as the fine officer, and I love him for it.'

"Thus it is with our King Jesus. He loves us every one. Our love and loyalty, even of the lowliest person, give him pleasure and joy."

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

The late W. W. Van Orsdel was one of those indefatigable pioneer preachers of the Methodist Church to whom, as Mr. Roosevelt once said, the whole country is under a debt of gratitude for their courage, devotion and Christian patriotism. He was born in Gettysburg in 1848, and as a barefoot boy of fifteen tended the wounded, both blue and gray, on the battlefield near his father's farm. A little later he shook hands with Lincoln on the day of the Gettysburg address. Converted soon after and obtaining an academy education, he started off to preach in Montana in 1872, and devoted his best energies and strength to the religious development of that state. The original journey to Montana took eighteen days on boat from Sioux City to Iowa. His first sermon was in a Fort Benton saloon. He served as a scout under General Howard after the Custer massacre. For nearly fifty years he preached the Gospel. The outward monuments of his ministry are a hundred church buildings, fifty parsonages, six hospitals, a school and a college. The Deaconess Hospital at Great Falls which he founded and where he died is a model of its kind. Its fine Nurses' Home was erected with funds collected by those natural enemies of Methodism, the gamblers and saloon keepers of the state, as a tribute of respect for "Brother Van," the unwearied protagonist of real religion in Montana.—Record of Christian Work.

M. Damase Lapointe, a Colporteur of the Grande Ligne Mission, has been brought before the court in Montreal for having distributed tracts without authorization in the homes and to passers on the streets. The case has been appealed to the higher courts.

Dr. George L. Petrie, pastor of the Presbyterian Church, Charlottesville, Va., recently had his 80th birthday celebrated by his church.

In his address on that occasion he said he was also celebrating his 60th anniversary as a preacher, and so recounted many blessings and joys of the pastorate.

"With long life will I satisfy him," wrote the psalmist, and the prophet said, "My servants shall sing for joy of heart," and both were speaking for Jehovah.

Prof. Hugh Black of Union Theological Seminary, New York, has received and declined a unanimous call to the pastorate of St. George's United Free Church, Edinburgh, as successor to Dr. John Kelman, now pastor of the Fifth Avenue Presbyterian Church, New York City. Professor Black was formerly pastor of St. George's. While at the seminary he has declined calls to the Fifth Avenue Presbyterian Church, New York City, City Temple and Marylebone churches,

London and to churches in Boston, Chicago, and San Francisco.—Zion's Herald.

Rev. F. N. Peloubet, known to many as the author of the Select Notes on the International S. S. Lessons, died recently in Auburndale, Mass., at the age of eighty-eight.

"Select Notes," first appeared in 1875. For a number of years of late Dr. A. R. Wells has been associate editor with Dr. Peloubet.

The Ministerial Summer School at Winona Lake is to be presided over this year by Dr. G. Campbell Morgan. The session is divided into two terms, beginning respectively June 12 and July 10. The tuition fee for the full course of four weeks is \$25.

NEWS.

Twenty-five hundred members of the Young Women's Christian Association met in National Convention in Cleveland recently. They adopted, by vote of 1321 to 210, what has been known as the "Los Angeles Amendment."

Active voting membership in the Young Women's Christian Association has been based upon membership in an Evangelical Church. The amendment proposed at the Los Angeles Convention in 1915, offers an alternative basis of membership, operative only in student associations, making it possible for a girl, if she prefers this basis, to become an active member of such an association by making a personal declaration of her sympathy with the purpose of the association, which reads:

"The Young Women's Christian Association of, affirming the Christian faith in God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of Truth and Source of power for life and service; according to the teaching of the Holy Scripture and the witness of the Church declares its purpose to be:

Purpose.

(1) To lead students to faith in God through Jesus Christ.

(2) To lead them into membership and service in the Christian Church.

(3) To promote their growth in Christian faith and character, especially through the study of the Bible.

(4) To influence them to devote themselves in united effort with all Christians; to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

She must also make the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ."

In the discussion those favoring the amendment urged that with the new basis the Young Women's Christian Association will be the door through which the unaffiliated student will enter

the church, while formerly the church was the door through which a student entered the Y. W. C. A.

The Northfield Schools, founded about forty years ago by Dwight L. Moody, are maintained exclusively for young people of limited means, and the children of well-to-do parents are in no case eligible for enrollment.

Two characteristic features are the prominence given to study of the Bible, and the fact that each pupil performs some manual labor each day, the girls in household tasks and the boys on the farm connected with the school.

Last year the total enrollment of the two schools was over a thousand.

The Christian influence of the schools is indicated by the fact that there are hundreds of former students in the Christian ministry, and in varied forms of lay work in connection with the church. Many are doing earnest and effective work as city and home missionaries. Still others are in foreign fields.

Over fourteen hundred stars are on Mt. Hermon's service flag; her men were found in every grade of service from colonel to private, her daughters were in the forces of the Red Cross and kindred organizations.

There are no less than a million Mexican-Americans in the United States today, 600,000 of them in the southwest. These Mexicans, living in wretched poverty, illiterate, alien to American life and citizenship, present an almost untouched home mission field.

More than fifty Japanese Christians returned to Japan on a single steamer bound from San Francisco in September, 1919. Most of them were converted in America. They should do more to Christianize their own land than many missionaries. So does Christian work in America bring its return in mission lands.

The British Administration in Palestine, according to the "Near East," planted 369,000 trees in 1918-1919, and has ordered the planting of 1,820,000 in 1919-1920. This is exclusive of private undertakings. Forest nurseries are maintained at Jerusalem, Beersheba, Gaza and two other points. Medical inspection and sanitary organization of every town and village have been provided. Quinine is sold from the post offices, swamps are drained, goldfish are put in cisterns and other measures taken to fight malaria. The Christian and Jewish communities provide their own schools, and the government has opened schools for 10,000 Moslem children. —Record of Christian Work.

The Church and Community Convention under the auspices of the Federal Council's Commission on Interchurch Federations and the Council of Executive Secretaries employed in over thirty leading cities in the United States, will be held at the Hotel Cleveland, in Cleveland, Ohio, June 1-3. Nine commissions composed of leaders from the Federal Council, the Interchurch World Movement, Y. M. C. A., Y. W. C. A., and denominational Forward Movements are preparing community programs to be discussed by the Convention. These Commission reports will constitute a book on Methods of Interchurch Work. Delegates will come from all parts of the United States. Full information can be secured by writing to Rev. John R. Voris, Convention Secretary, United Charities Building, New York, N. Y.

A leaflet sent out by the Evangelistic Committee of New York City says:

Boys and girls are becoming Anarchists. In one of our meetings at the beginning of the season they refused to sing America and salute the flag, but did both later in the season.

We have proof that organized societies are sending out seditious and atheistic literature for adults and children. The following are a few things that are taught:

"The System (referring to the U. S. Government), must be overthrown."

"Compulsory education is slavery."

"Virtuous things are to be avoided."

"Marriage laws are infringements on liberty."

They further teach revolution by force, there is no God, no future life, adultery is not wrong, in fact they encourage free love.

Most of the children of radicals are not allowed to go to church or Sunday School. The only place to reach them is on the streets.

TEMPERANCE.

Glenn Frank in an editorial in "Century," says: Just when we are deporting men because they refuse to bow to the tedious method of political action for changing things, is hardly the time to "grouse" about prohibition to the effect that the Constitution has been amended by a small group of fanatics against the will of the majority. There can easily develop a polite anarchy of the club that will play unwittingly into the hands of the redder anarchy of the mob. A sportsmanlike attitude toward prohibition by those who dislike it may be one good chance to dramatize the sanity and validity of political action.

Let us disabuse our minds of the idea that prohibition was foisted upon us unawares. Although pressed in the strategic hour of war, prohibition was obliged to run the usual long gauntlet designed for constitutional amendments. There is no backstairs access to the Constitution. The prohibition amendment was passed in the House of Representatives by a vote of 128 to 28. In the Senate it was passed by a vote of 63 to 20. The states were given seven years in which to decide for ratification or rejection. The necessary 36 states ratified the amendment in exactly thirteen months, and before the amendment became law, 45 of the 48 states in the Union had ratified.

It may be said that the celerity and practical unanimity of ratification by States was only a gesture of self-preservation by frightened politicians. There is only one thing which frightens politicians—the majority or its invincible dictator. Prohibition would never have been written into the Constitution save by legislators honestly convinced that a majority of the American voters desired it.

We sometimes forget that prohibition came logically at the end of 112 years of education, agitation, and political organization. As far back as 1808 local anti-liquor societies were at work. Back in 1873 women began their persistent crusade against alcohol, and 69 years ago the State of Maine established prohibition. Then in 1907 Georgia was the first of 33 states to go dry. In 21 of these states prohibition was established by popular vote, in the remaining twelve by acts of the state legislatures.

Prohibition is now law, part and parcel of our Constitution, and regardless of our personal opinions it is the part of good Americans to support the law until it is changed by the same regular and ordained course by which it was passed. If we dislike prohibition, we have one thoroughly American way out of our discomfort, and that is simply to persuade as many legislators to vote for the repeal as voted for the passage of the amendment. Of course if repeal requires as long an effort as ratification, many throats will be parched with patience; but the sportsmanship implied by a republic of laws leaves open no other way.

Tobacco at the Bar.

On one page of the Saturday Evening Post is the concluding portion of a serial story, comprising slightly more than one column. In it the subject of smoking by one of the leading characters is mentioned six times.

A procession of boats sufficient to carry America's annual tobacco crop, each boat carrying a ton, with the center of each boat forty-five feet behind the center of the preceding boat, would extend from the source of the Missouri River to the Gulf of Mexico.

After disastrous results from permitting the use of tobacco by the cadets at West Point, in 1881, the authorities prohibited it altogether. Its use was afterwards permitted because the government found it impossible under present circumstances to control it.

"Tobacco does much to undermine success. It is the entering wedge of two lines of dissipation, either of which may defeat. The first line is the dissipation of money for things unnecessary. The second is that of sense gratification."—Dr. W. S. Hall, Professor of Physiology, Northwestern-University Medical School.

"With the idea of stimulating the raising of tobacco in West Virginia, John S. Linville, a successful tobacco planter of Lincoln County,

has been appointed a special agent of the State Department of Agriculture. He will study methods in other states and make efforts to disseminate information regarding the cultivation and marketing of tobacco."—*Charleston Gazette*, April 22, 1919.

Tobacco does not aid digestion, prevent lean people from getting too lean, nor stout people from getting stouter. It does not preserve the teeth, does not cure asthma, indigestion, or any other disease. It does not do any of the beneficent things it is popularly believed to do. But we positively know that it causes heart-disease, disease of the nerves and mucous membrane, and that it diminishes the possibilities of recovery from any disease.—*Dr. Matthew Woods, Philadelphia.*

* * *

Ask the ExSaloon Keeper, He Knows.

The police of Rochester, N. Y., a city of 300,000 people, did not make an arrest from 6 o'clock Saturday morning to 6 o'clock Sunday morning, February 1. This was the first crimeless week-end the police blotter has ever known. Do you wonder why? In Pittsburgh, Pa., according to the *Chronicle-Telegraph*, 7,463 people were sent to jail in the first six months of 1919, with an aggregate sentence of 103,324 days, or 283 years. In the last six months of the same year the figures fell to 3,175 in jail, 59,139 days, or 162 years. Do you wonder why?

The workhouse of Mercer County, N. J., is so nearly empty that it is proposed to convert it into a tuberculosis hospital. Do you wonder why?—*Christian Advocate.*

* * *

A certain Ohio brewery, recently converted into a malted-milk plant, now employs 278 men, where formerly only 78 were engaged. The business has been changed and the plant enlarged at very little expense. Someone remarked to the head of the concern, who was expressing his satisfaction at the change in his business, "You feed babies now instead of starving them." "I guess you are right," was the reply.

* * *

For Sale—La Salle County (Ill.) jail, a fine building constructed to incarcerate prisoners. It was formerly well populated, but since prohibition fell upon the land, is vacant. Recently the last prisoner stepped from its door. La Salle County is one of the most populous counties of the state as well as one of the wettest. But now its two-story, stone-trimmed jail is lonely. There has been much said about "personal liberty" in relation to the prohibition law. Those lifting the cry forget that though their liberty to drink may be curtailed, the liberty of erstwhile prisoners incarcerated in the hundreds of jails of the country has been considerably enhanced. It's merely a question of whose liberty is infringed upon.—*Northwestern Christian Advocate.*

* * *

Labor's Verdict on Prohibition.

The Literary Digest has queried 526 labor union leaders, with a view to ascertaining the attitude of labor toward the prohibition law. Approximately 30 per cent of the 526 replies are based on action taken at regular meetings. The result is tabulated thus:

Replies of 526 Labor leaders.	
Prohibition a benefit to the workingman..	345
Prohibition not a benefit to workingman..	143
Doubtful	31
Prohibition has not been given a fair trial..	7

GENERAL.

During the days when the United States was fighting to make the world safe, the church was called upon to assist in the promotion of every kind of war activity. The various Liberty Loans, the Y. M. C. A., the War Camp Community, the Library Fund, Food Conservation, Thrift Stamps, the Red Cross, etc., were topics suggested by chairmen of committees who were seeking for free publicity and the endorsement of the church. In those days the church was glad to assist, and the ministers granted the requests that came to them, and preached upon the subjects suggested. The assistance thus rendered was an immeasurable service to the country, and the church proved itself a factor in the part the nation had to play in the winning of the war.

Remembering how the ministers during the war preached a sermon upon the subject of every drive and propaganda, the executive officers in charge of the various movements which have followed the signing of the armistice, have been assaulting the door of the minister's study with appeals for preaching upon every topic imaginable, from the signing of the Constitution of the United States to the humane treatment of animals. In one month in one city requests were made for sermons upon the following subjects: The National Railroad Accident Prevention Drive, the Thrift Citizens' Movement, the Increase of Wages for Police and Firemen, the Theodore Roosevelt Memorial, County Building and Loan Drive, Jewish Relief Drive, Education in the Public Schools, the Establishment of Comfort Stations, the American Legion, Americanization, and the Birds. Add to these requests the requests that come from the various boards and committees of the church, and the minister has enough topics suggested to cover more than a month of preaching at both morning and the evening services on Sabbath, and the mid-week prayer-meeting.

We may take these appeals as an unconscious compliment to the influence of the pulpit, but our pleasure over the implied power attributed to the church must not blind us to the menace.

The pulpit of Christ's church must be kept for the preaching of God's Word.—*The Presbyterian.*

* * *

The scope of opportunities for Christian service today is as wide as the range of human ability. China's floods can only be prevented by afforestation. Joseph Baillie, who began by planting trees, is now training government-appointed forestry students from eight provinces of China. The China Medical Foundation has recently sent out more than thirty expert medical men. Fred Hope is in Africa demonstrating western methods of building, tailoring, and farming to natives of the Congo and is influencing 120,000 Zulus in building up civilization. Samuel Higginbottom is teaching scientific farming in India. He is the companion of a king and is helping feed, clothe, and educate hundreds of millions of people in that land of promise. H. T. Liao says to the church falls the task of developing leaders for the coming industrial development of China. An American educational Chinese commission has been formed whose program is to furnish organizers and teachers for the schools which the Chinese themselves will own, equip, and control. In fact, the field is the world.—*Bishop Thos. Nicholson.*

* * *

In a recent number of the *World Outlook* the statement was made by Charles Steilze that "the first charge against an industry must be wages of the workers, whether or not that industry makes a profit doesn't matter."

A "farmer subscriber," in a later number comments: "Labor by itself, without capital or some natural resource, created by God, cannot produce anything of value. Labor has no moral right to demand wages, except for value rendered. The man who receives wages when his labor does not render a valuable service is receiving charity."

* * *

The editor of the *S. S. Chronicle*, London, thus discusses America and the League of Nations:

The League has lost authority because it has aimed too high and too far. Statesmen failed to recognize the universal economic and financial disorganization caused by the war; and they underrated the power of national sentiment in crippling international action. America has reminded them that the capacity for united action is less than President Wilson fancied. As a matter of fact, the American people are only acting as we ourselves would do in similar conditions. Do the British democracies realize that by the treaty they have guaranteed the frontiers of many foreign states and in principle are pledged to defend them by force of arms? Would our Colonies mobilize an army to defend Polish territorial interests? If not, why should we be surprised that the American people hesitate to depart from their

traditional policy of no foreign entanglements and should decline to promise to intervene in European quarrels unless their own representatives are first consulted and approve? America will not hand over to world government its national sovereignty. Further, our own government is committing the Dominions by international negotiations in which they are taking no part, and it is quite possible that some step may be taken which they will not approve, as, for example, in relation to Turkey. The League has not solved the most difficult problems bequeathed by the war, and some revision of its obligations and terms is necessary if we are to get national policies based upon realities instead of dangerous illusions.

In a report of the lecture by Sir Oliver Lodge in Philadelphia, the Presbyterian says:

Sir Oliver spoke of a medium through whom Mrs. Lodge had corresponded with the dead. One of these was a young married army officer who was killed, and left the lock of hair and letters of a certain young woman, with whom he had had liason, in his kit, and he was worried about his wife finding them. He asked Mrs. Lodge through the medium to secure his kit and conceal the letters and lock of hair from his wife.

In all history, spiritualism always tends to descend into immorality. It keeps bad company, and sooner or later sinks into the depths of corruption.

\$500 SERMON CONTEST.

Contest open to all regularly ordained ministers—eleven prizes—\$500 to \$25—"A Good Woman," produced by Lester Park and Edward Whiteside, 500 Fifth Avenue, New York City.

A Good Woman

Conventions say that a woman who has broken the moral code is bad.

Judith Palmer once loved a man and he died before they were married. She is a charity worker. All her views on art and literature are broad and beautiful.

Ottillie Carver is the head of the morality league, but her own mind is an evil one. She dreams of dreams she never may enjoy.

"A Good Woman" is the title of Charles D. Isaacson's story which is now being produced by Messrs Lester Park and Edward Whiteside under the direction and personal supervision of Frank Reicher. It will be released in April. See it. Urge your congregation to see it.

What is a good woman? Give your definition and preach a sermon on the subject. A good woman is not necessarily the Magdalene or a saint. What is sin? What is morality?

How to Enter the Contest

1. All regularly ordained ministers or theological lecturers are admitted into this Sermon Contest. Ministers priests, rabbis and the spiritual representatives of any faith or sect are free to enter the contest. If you are going to compete send notification at once to Sermon Committee, suite 203, 500 Fifth Avenue, New York City.

2. Read over the above synopsis of the idea of "A Good Woman." Figure what your conception of a "good woman" is, and how you would treat the idea in a sermon.

3. Make your sermon any length you require, but figure that it will be most attractive to the judges if it is capable of being preached to a general audience. (The winning sermons will be preached to the biggest congregations in America, and will be published

in a volume to be sent broadcast to American ministers and educators.)

4. Deliver your sermon to your congregation or a group of your parishioners.

5. Send a copy of the manuscript to the Sermon Committee, suite 203, 500 Fifth Avenue, New York City, with a signed statement as follows:

"I attach my sermon on 'A Good Woman' and you have the permission to publish it if it is one of the winners in your contest as announced. If it is not a winner, it is to be returned to me (postage enclosed herewith), or if it is published, you are at liberty to use it upon payment to me of \$25.

"This sermon was delivered on (date)..... before my church (or my club) consisting of.....(so many) people."

6. In writing your sermon you are free to express your own ideas in any way. The Judges Committee will be announced in the public press before the date of the close of the contest) will not be influenced by any theological dogma or special doctrines of any sect. The judges will consider these points: How convincing is it? How logical is it? How much aid and salvation and heart balm will it give? How much will it aid morality in America? Is it what God would sanction? Will its publication be fruitful of the most good?

7. Contest closes June 7. Any manuscript mailed before midnight of that day will be eligible.

8. You may see the film "A Good Woman" if it is in your neighborhood, or you may have it for a special showing at your church in connection with your sermon if you desire.

9. If there is anything you do not understand, or any objection or suggestion you have to make, write and it will be considered seriously.

10. Already a number of prominent city and country preachers have signified their intention to enter the contest and have said that the contest should be welcomed by all the ministry.

11. The prizes will be awarded immediately after the judges make their decisions, which will be as soon after June 7th as is possible. The first prize will be a certified check for \$500, there will be ten other prizes of \$25 each; and for any other sermons published, a payment of \$25 will be made. The winning sermons will be published in book form, and distributed among the contestants and the educators of the country.

12. Affidavit of the terms of the contest are made by the backers of the contest—Messrs Lester Park and Edward Whiteside, 500 Fifth Avenue, and will be deposited with the committee of judges, to be composed of members of the clergy.

Announce at once your intention of entering the contest and make your plans to deliver your sermon as soon as possible.

Contest closes June 7th. Sermon Committee, Messrs. Lester Park and Edward Whiteside, 500 Fifth Avenue, New York City.

[That Expositor readers might have a chance to enter the contest, Messrs Park and Whiteside extended the time until June 7th. Get busy.—Ed]

Seven Greatly Needed and Useful Books.

Books always in demand are those containing wholesome stories for the young. We commend the following well-tested list from The Pilgrim Press (14 Beacon St., Boston, Mass.):

"Stories for Any Day," by Carolyn S. Bailey (for children from 4 to 11); 34 stories, 163 pages, 67 cents. "The Outdoor Story Book," by Carolyn S. Bailey (for children from 4 to 11); 50 stories, 222 pages, \$1.07. "Chimney Corner Tales," by Caroline S. Allen (for children from 10 to 15); 22 stories, 16 illustrations, 147 pages, \$1.00. "Story-Telling Time," by Frances W. Danielson (for little folks); 75 stories, 8 illustrations, 169 pages, \$1.00. "The Golden Goblet," by Jay T. Stocking, 9 stories, 4 illustrations in colors, 154 pages, \$1.00. "The Jolly Year," by Patten Beard, 13 true stories of boys' and girls' experiences, 10 to 15 years of age, 2 illustrations in color, 159 pages, \$1.00. "Star Stories for Little Folks," by Gertrude C. Warner, 16 stories, illustrated, 63 pages, 60 cents.

* * *

Two Little Books About the Church.

"Building the Congregation—A Study of Appeals," by William C. Skeath. (Methodist Book Concern, New York, 50 cents).

"The Exceeding Worth of Joining the Church," by Edward E. Keedy. (Horace Worth Co., Boston, 40 cents). These are little pocket editions that stir a preacher's mind and help in shaping his ideals.

* * *

Read Both Sides.

Rev. James M. Campbell, author of many most helpful religious books, has written a small pocket volume of 136 pages on "The Second Coming of Christ." He calls it "A Message for the Times." It is published by The Methodist Book Concern, New York; 60 cents per copy. It has 11 short, pointed chapters with two other divisions into (a) "Implications and Applications," and (b) "A Catechism on the Second Coming of Christ." The book grounds itself in the Bible and Dr. Campbell is a scholar as well as an interesting writer. Where the subject of the second coming is a subject of heated controversy, this little clear-sighted volume ought to be read.

* * *

We have heard and read many contradictory things about the soldier and religion. Here are two books that come somewhere near being official.

One is "Religion Among American Men," the other "The Army and Religion," both published by Association Press, 347 Madison avenue, New York. The books are reports of committees that carefully studied the religious life of soldiers in the English Army and the American Army.

Brief Notices of a Selected List of Vital Books.

Practical Inter-Church Methods. By Albert F. McGarrah; \$1.75, net. Revell, New York. This book, by a well-known church efficiency expert, ought to be in the hands of every minister. It covers in a practical, comprehensive and well-balanced way a program of co-operative and co-ordinated effort by the churches of a community, in order to win their whole field for the Kingdom. Full details are given regarding advertising, financial, evangelistic, church-going and other campaigns.

Spiritual Voices in Modern Literature. By Trevor H. Davies; \$2.50. Doran, New York. A volume of unusual charm and spiritual insight. It consists of ten lectures on as many masters in the field of literature, including Morley's "Gladstone," Ibsen's "Peer Gynt," Thompson's "The Hound of Heaven," and Masefield's "Everlasting Mercy." His analysis of Tennyson's "In Memoriam" is finely done. A suggestive book for ministers, showing, as it does, the spiritual values of great literature.

The Spectrum of Religion. By Loren M. Edwards; 75 cents, net. The Abingdon Press, New York. What does the average man think about religion? This book tells you. The author sent out a questionnaire to two hundred people, on religion. Their replies are analyzed and interpreted in this remarkably interesting and vital book.

The Romance of Christian Experience. By S. J. Porter, D. D.; \$1.25, net. Revell, New York. Fifteen vigorous and eloquent sermons by a distinguished Southern Baptist preacher. With

glowing phrase and happy illustration, he exalts the beauty and power of Christian experience.

The Ministry of the Word. By Campbell Morgan; \$1.50, net. Revell, New York. The author is one of the really great preachers of our time. He is a master expositor. This notable book will be read with deep appreciation by every student of the Word. Dr. Morgan defines Ministry and the Word, in their fundamental aspects; shows how the Word is mediated through Apostle, Prophet, Evangelist, Teacher and Preacher, and then points out how the unchanging Word, with its Divine message, meets changed world conditions.

Good Ministers of Jesus Christ. By W. F. McDowell; \$1.25, net. The Abingdon Press, New York. This is a third edition of Bishop McDowell's Yale Lectures on Preaching. Ministers, both old and young, will find this an unusually rewarding volume. Its style is keen and incisive; its counsels, sound and practicable, and its spirit, one of passionate loyalty to Christ. It deals with the ministry of Revelation, of Redemption, of Incarnation, of Reconciliation, of Rescue, of Conservation, of Co-operation and of Inspiration.

For Pulpit and Platform. By John Mahan English; \$1.25. Macmillan, New York. A choice little book, giving clear directions on the preparation and delivery of addresses for pulpit or platform. Valuable to all who desire to learn the art of effective speaking in public.

How to Teach Religion. By George Herbert Betts; \$1.00, net. The Abingdon Press, New York. A new and vital book on religious education by a trained educator. The aim of religious education is definitely and concretely stated; its program is outlined clearly and progressively, and its application to daily life and conduct plainly stated. Education, the author holds, must issue in fruitful knowledge, right attitudes and skill in living.

Is the World Growing Better? By James H. Snowden, D. D.; \$1.60. Macmillan, New York. A good book to read in a time like this, for it shows, in spite of universal unrest, a world growing better, a world "bright with increasing good." Convincing evidence of this is adduced.

God and the Struggle for Existence. By Canon Streeter and others; \$1.50. Associated Press, New York. Four essays—"Love and Omnipotence," "The Survival of the Fittest," "Power—Human and Divine," and "The Defeat of Pain"—setting forth convincingly the power of God working constantly for the well-being of the individual and of the universe.

Jerusalem, Past and Present. The city of undying memories. By Calus Glenn Atkins, D. D.; \$1.25. Revell, New York. The Holy City is much in the world's thought at the present time. This inspiring story of the great epochs in her career, down to the present, with their spiritual significance, will attract many readers.

The New Social Order: Principles and Programs. By Harry F. Ward; \$2.50. Macmillan, New York. Dr. Ward is a recognized leader in this field. He is a prophet of this New Era, in which the Gospel is being socialized. He gives searching analysis of the principles hitherto underlying Western social progress; lays bare their weaknesses; deals with the principles upon which the new order must be built, and then tests the various programs of social reconstruction by these new principles of equality, universal service, efficiency, the supremacy of personality and solidarity. The programs of the British Labor Party, the Russian Soviet Republic, the League of Nations, the movements in the United States and such programs of the churches as have been defined, are tested by the new principles of social progress.

The Synoptic Gospels and the Book of Acts. By D. A. Hayes; \$2.00, net. The Methodist Book Concern, New York. A splendid piece of work in N. T. introduction, marked by exactness of marked by exactness of scholarship, illuminating studies of the personalities of the writers (especially as these colored their books), and by sympathetic insight. Thoughtful Bible students, laymen as well as ministers, will find this authoritative book easy to read because of its lucid and pleasing style. A good bibliography is appended.

A MINISTER'S VACATION EXPERIENCES

GEORGE M. GRAHAM

A tired minister once took an interesting rest for a week, taking the place of an absent deck hand on a lake steamer. After each day's regular run, this steamer at night aided in a big timber tow.

The old way in this lake was to let a small tug tow the logs alone. At best the rate of towage was slow. Should a head wind spring up they had to wait. If they met a cross wind or a heavy sea, the raft might break. Then it would take a week to gather the logs again. Should the wind continue, they would have to abandon the raft with great loss to the owners. After each day's regular trip, the steamer would sail up toward the mountains of the timber country, and there meet the little tug which had already made a slow start with the big tow. The steamer would sail back to the end of the raft and nose its bow upon the stern. As you watched the shores you would see that the raft was beginning to move at a fair rate of speed. Thus they would send the raft through the wonderful summer nights. Far ahead the sturdy little tug boat would do the steering. Behind, white against the darkness of the night, would loom the structure of the great steamer. Her twin engines are only going moderately. Yet the power and weight of this boat is sending the tow almost two miles an hour. Besides there is a reserve of power that will overcome any cross wind or current that we may meet. Often during the night the tug whistles messages back. "Shut off steam, let me turn the raft around alone." "More steam, things are going hard." "All right—keep going as you are!" What nights of pleasure! The comfort of laboring on a piece of work you know is being handled right! What a delight to listen to the cries of the loons and other wild creatures of the night! While our friends were sweltering in the city, we talked in groups enjoying the blow of the cool night wind, watching the furnace glare of the tiny tug boat ahead, kept alert by the crackle and snap of the binding poles as the big boat pushed its power against the raft. Others took our watch. We went to our beds on the upper deck, with the shining stars overhead. Lulled to sleep with the kick and churn of the screws, we awoke to find ourselves in port, our mates busy mooring the seven hundred feet of logs to the saw mill booms. Yet the steamer which had made the trip so successfully was never intended for towing. She could not tow ahead. For only a light hauser could be secured to her. This she would break in a moment with the least pull of her power. The big boat was built for passengers and freight—not for tows. Yet with her strength behind the raft she made the work of the little tug boat built only for towing an easy, sure, quick success.

To the pastor this experience became a parable. As the little tug boat is only for one object, the church is for one purpose—spiritual leadership. When the little tug boat was new, the timber tows of those days were small. But

the rafts that have to be towed today are too large for it, if cross winds or currents arise. Perhaps the church could easily handle all the simple religious calls of generations gone. The little tug boat, to get the modern raft surely through, had to call to its aid a boat built for pleasure and business. So the church with all its complicated and heavy problems must today call to its aid the world which is largely a world of social and business interests. And when we ask this great business and social world for help we are not taking from the leadership of the church. Only the church can lead. The big steamer could do anything but lead. This the tug boat alone could do. To her could be attached the heavy guiding hawsers. Her crew knew the channels, the tricks of the raft. The church alone knows the world's need. Alone the church keeps clear the character of God. From only the church come the spiritual ideals that give power to every good cause. So to bring her cause through today, she must get behind her all the resources of the great business and social world of our times. Then let us win this world. With the whole power of the modern world placed upon the altar of God's service the results will be all satisfactory. And those who love the church beyond anything else will thank God and take courage.

Watch.

"What I say unto one I say unto all, watch."

The minister could not go to war with his boys. But men were needed desperately in the shipyards. If it was only lumping lumber. Lumpers were needed more than anything else. There was danger of all kinds. "You, ———, ———, idiots!" the boss would say. "You will be unable to hear me when we unload the car of southern pine along side of that ship. Don't forget safety first. So first look out for yourself always. Keep an eye on the next fellow. Look out for others. Be mighty careful that no stick of timber hits some of the delicate ship machinery near by. Then every last one of you work for his life. For they cannot hear us. When the timber starts we cannot stop it. Use your eyes and keep on the jump every minute." And surely you could not hear him. One thousand air hammers rapping all at once, steam drills going on every side, locomotives coming in four different directions, pile drivers on riverside and landside, electric cranes with tons of material over you and by you all of the time, steam hoists working in every available spot. At the end of the day you thanked your lucky stars that you had not been the poor chap who was picked up in pieces or carried out on a stretcher. The boss' warning seemed to be a pretty good sermon on the words, "What I say unto you I say unto all, watch." Watch out for yourself. Watch out for others. Watch out for the equipment. Keep to work for your life. Ships are built that way. Why not the kingdom of God?

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. T. M. Hawes, D. D.; Rockwell S. Brank; Rev. David James Burrell, D. D., L. L. D.

THE GREAT AFFIRMATION

BY REV. T. M. HAWES, D. D., LOUISVILLE, KY.

Text: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

The Bible abounds with great affirmations. It seldom argues, but continually affirms. It begins with a great affirmation—"In the beginning God created the heavens and the earth." It does not tell much about how or why he did it, for the Bible is not scientific; science tells us how things are done—and the Bible is not philosophical, for philosophy tells us why; but the Bible indulges in little of either science or philosophy. It just simply affirms. It closes with a great affirmation—"I am the root and the offspring of David, the bright and morning star; I am Alpha and Omega, the beginning and the end." And all the way through, from lid to lid, between these two great affirmations—the one with which the Bible begins and the one with which it closes—are to be found hundreds of great affirmations, and one of the greatest is this: "All things work together for good to them that love God, to them who are the called according to his purpose."

It seems to me that this is a great affirmation because of its comprehensiveness and because of the comforting conclusions that it warrants; and it is from these two points of view that I have been thinking about it.

I. Great in its comprehensiveness—"all things work together for good." All things—nothing left out. It is so comprehensive that if it be true then nothing can be ill, ultimately, to the child of God.

You remember the beautiful passage in Romeo and Juliet, where the ideal lover returning home from his absence, inquires after Juliet: "How doth my Juliet? for if she be well nothing can be ill." If all things work together for good to them that love God, to them who are the called according to his purpose, then nothing can be ill, ultimately, and all that should concern us is to be sure that we are his children, and then rejoice in this great affirmation.

Think of its comprehensiveness—"all things work together for good." Now we can get a line on that by looking at the affirmation negatively; with what it does not affirm. In the first place, it does not affirm that all things are good, but that all things work together for good, and there is a great difference between these two propositions. The Bible never for a moment hints that all things are good—all things are not good. In this connection we read that "the whole creation groaneth and travaileth in pain," and the Bible often speaks of illness and sorrow. It does not affirm that

all things are good—all things are not good. We see this in the natural world. The shadow is not good. If there were nothing but shadow, there would be nothing but blight and mildew, and plant life would perish. If it were all sunshine, it would not be good, because where it is all sunshine it is all sand and desert. But the sunshine and shadow work together and make this world a thing of beauty and a joy forever. What a beautiful world this is in which we live. Take the shadow out, and the beauty is gone, and yet in itself it is an evil thing.

There are many ways in which we might think of this. It does not say that all things work together for good to all people. It does not say that, for however beautiful that idea may be to the human mind, it runs contrary to human observation and experience. And it is a thing that is fascinating many people, but it is like a beautiful bubble which a child catches only to find in his hand drops of bitter disappointment. No, the Bible does not affirm that all things are good and it does not affirm that all things work together for good to all people, but to a certain class of people, and here are the indelible marks by which anyone can tell who those people are. All things work together for good to those who bear these two marks—and they are perfectly plain; first those who love God and second those who are the called according to his purpose; and these two things are really one and the same, like the two parts of the hinge, each necessary to the other, before you have the perfect hinge upon which the door can swing.

First, those who love God. That is plain, for if there is anything on earth you can know it is whether you love. You know whether you love a person or not. If there is any question, then that settles it. Recently, a young woman came to me to consult as to whether she should marry a certain young man. I asked why she came to me and she said, "I don't know whether I love him or not." I said, "That settles it," and it did settle it. If you do not know whether you love God or not, you do not love him. That is all Christ wants to know. He does not care how far you have gone astray. Your faith may have faltered and failed utterly, and you may have sunk down in shame and misery, but come back to him and he will ask you only one question—Do you love Me? That was all he asked Peter. "Peter, lovest thou Me?" Finding that he did, Jesus said to Peter, "Feed My Sheep." Some people are better at feeding if they have been very hungry themselves. That is why some of the down-and-outs, after they are raised,

accomplish more than some of us more respectable people.

What is the other mark? Those who are called according to his purpose. I was riding on a railway train with a distinguished gentleman dressed as a Lieutenant. I discovered that he was a surgeon from Trenton, N. J., on his way to Fort Benjamin Harrison. He said he was "called to the colors." He heard the call—that is, he responded. God may call, but you are not among the called, because you have not come. You know whether you have come or not. Don't you? It is as clear and unmistakable a sign as whether you love or not. If you love, you will come. "What love can do that dares love attempt."

II. But this is not only a great affirmation because of its comprehensiveness, but because of the comforting conclusions that it warrants us in making. One conclusion that has come to me out of this comforting affirmation is that my relation to God is an experience that I can enjoy before it is a theology that I can understand. Before botany there must be the flower garden. Paul is not formulating a theology, but is rejoicing because God is in his world, overruling all things for good to those who love him and seek to do his will.

Another comforting conclusion is that my salvation is secure because of God's redemptive purpose. I may not be able to formulate it, but it gives me the sweet assurance that I am his, for around me I feel the encircling arms of everlasting love, even as the little child listening to the mother's lullaby falls asleep in the mother's arms. "The called according to his purpose" makes salvation sure. That eternal purpose runs through it all—I do not know how, but it runs through it all. My life is not like a stray leaf from a book of chance, swept by every passing wind. My life is ordered by my Father. He had me in mind before I was born. He has had me in mind through all these days of alternating sunshine and shadow, and so I can feel secure. Safe in the purpose of everlasting love.

And so another comforting conclusion is that there is a love from which nothing can separate us, and there is nothing like love to bind together in bonds that cannot be broken and that even death cannot sever; for where that bond exists, death makes it all the more real and tender.

While waiting for a train recently there sat near me an old-couple that interested me very much. Both of them showed the signs of departing strength, for the old man tottered when he walked, and I noticed that when she talked to him she whispered in his ear and when he talked to her, he whispered in her ear, and in a little while he got up and tottered over to a counter where sweets were sold, which they shared together. I began to wonder how long they had lived together in that loving way. And a little later, on the great railway train I became weary of sitting, as I often do when traveling. I walked the whole length of the train, and back in the day coach I came upon the same old couple sitting there together, each leaning against the other and each supporting the other and both sound asleep. I shall never see them again, but I shall never forget them. Yes! I will see them, for I cannot but believe that two lives like that will still be bound together in the Great Beyond.

This great affirmation has set my heart to singing the couplet I have repeated so often, and will probably use many more time—

The world is full of roses,
And the roses full of dew;
And the dew is full of heavenly love
That drips for me and you.

A LIST OF SERMON TOPICS.

Rev. Charles R. Bettel.
Small Things Turned to Good Use. Ex. 4:2.
The Accursed Thing. Josh. 7:11.
In God's Keeping. Ps. 37:12.
Heavenly Homesickness. Rev. 21:4.
The First Service Flag. Luke 2:11.

THE TESTS OF JAIRUS

ROCKWELL S. BRANK, SUMMIT, NEW JERSEY

Luke 8: 41 "And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying."

You have doubtless observed that Jairus underwent three severe tests of faith and character in thus coming to Christ, the test of Prejudice, the test of Postponement, and the test of Impossibility. It will not be without profit for us to inquire how he issued forth from their trying fires. Note:

I. THE TEST OF PREJUDICE.

"A man named Jairus, and he was a ruler of the synagogue." We know from other places in the gospel history that, as a class, the rulers of the synagogues were hostile to Christ. They generally belonged to the group of the Scribes and Pharisees and shared the increasing antagonism to Jesus, whose claims, should they prove to be true, would mean the ruin of the

rulers and position of their party. We are not informed by any of the three evangelists that Jairus shared these blazing hatreds against our Lord, because they would not be likely to know what was going on in his soul unless he revealed it, and inasmuch as he never did, they must necessarily be silent on the subject. But we may not go very far astray if we conjecture that some prejudice of Christ lurked in the heart of this ruler. He would have been a rare man indeed if he were able so completely to lift himself above the common feelings of his colleagues as not to harbor a little scorn from the Galilean peasant who held no diploma from any Jewish school of repute, and who presumed, nevertheless, to be both a teacher and a healer of the people, thus usurping the beloved and proud position of the scribes.

However, if he was prejudiced against Jesus, in common with his friends in the Jewish ministry, the narrative reveals that on one occasion, at least, it was swept out of his soul.

"Misery makes strange bedfellows," and the man here gets the better of the ruler, for the man's heart was breaking and the ruler's stock prejudices had to go. And what was the fact in the case of Jairus is often the fact in the case of other men in their attitude to Jesus. There are men who look askance at the blessed Lord and scorn him and all the sermons and testimonies about him, until their little daughters lie dying, or some other heart-rending sorrow has bitten into their souls.

I have seen two such men in their night of storm. One is a sceptic of a very bold and confirmed type. He will laugh Jesus to scorn if you give him half a chance. But once he was taken sick and thought he was going to die and his fear was abject. How he cried out to God for help. A man who was present and saw his fear asked him when he had recovered his sickness to accept Christ, but his old prejudices came back and he started to scorn God again. But this man shut his mouth forever so far as he was concerned by reminding him of those terrible days of fear when he thought he was dying. He said: "My friend you can carry on your fanfaronade against God with every man but me, for I saw you when you were afraid of death and heard you cry out to God for mercy in your terror." And that friend is the one man with whom that sceptic will not argue on the subject of religion. But what we are to note is that under the sceptic's skin lives a human man just as susceptible to sorrow and calamity as any of us and ready to pitch overboard his whole cargo of prejudices and to fly to God when the gale strikes him. And so is it with every scornful unbeliever. I have often wondered if that story about Voltaire is true, that on one occasion, during a great storm at sea, he was found in his cabin on his knees. If so, a fig for all his atheistic talk! His action speaks so loud I cannot hear what he says!

II. THE TEST OF POSTPONEMENT.

"And a woman having an issue of blood twelve years . . . came behind him, and touched the border of his garment," whereat, as Archbishop Trench says in his lofty way, "That Lord upon whose ear the tidings of woe might never fall in vain," stopped to attend to this new case brought unexpectedly to his gracious attention. But imagine the feelings of Jairus! Put yourself in his place. Your little daughter lies dying, and you are breathless from your run to the physician, and now he is on the way as fast as you can go to your home, when another patient arrives with a desperate case, and the doctor thinks the new case more important and needy than yours, and stops to attend to it. What would our feelings be under such circumstances? What would our temper be? And note that our Lord does not say one word to him at this point. He does not ask the advice or the permission of Jairus. He is absolutely sovereign, the complete master of the situation. He is the one of whom a request has been made. Jairus, and the woman, too, are but beggars at his feet, and he will do with them as seemeth good unto him. But if there was so much as one "rebel sigh" in the heart of Jairus, he crushed it down in his own breast and never let it pass out into the air.

And how wise and humble and acceptable to Christ was that course of conduct

"Teach us the patience of unanswered prayer," reads a line in one of our beautiful and sane hymns. We all need to learn that homely, hard lesson. I doubt if many of us could have kept the self-control with which Jairus held his tongue on this occasion. We are prone, most of us, to complain if God does not hurry up with our orders, as though he were some delivery boy! But I have searched my Bible through and I cannot recall but one place where God is pictured as being on the run, and that is where he is revealed in the form of the father of a repentant and returning prodigal son. God hurries to meet the hungry sinner coming home, but cannot be hurried under other circumstances. And it is a pleasant thing to think, my brethren, in the rushing age in which we are always on the run, that God takes plenty of time to do his work well. But he waited, because he knew what he would do, and his answer to the prayer of Jairus stands out as the first of those four tremendous outpourings of his divine power in the raising of the dead. So also in the case of Lazarus. He waited until Lazarus was dead, and then wrought a mightier work than mere healing of disease. So also with that mightiest of all raisings from the dead, the general resurrection at the last day, when all the green-turfed graves of earth, and the wandering and moaning sea, shall at the voice of the trumpet give up their dead. How long Christ postpones his arch miracle! Our dear ones die and are buried. We seem to cry in vain, while Jesus stops on the way to our house to heal some chronic and unimportant case suddenly interrupting him. But let us be patient. He knows what he is about to do, and we know not. Some day that voice will sound, and our little daughters, and our sons who fall in battle, our husbands and wives, our brothers, and sisters, and fathers and mothers, and friends, who fell on sleep in spite of the wringing of our hands in prayer, shall rise from the dead more gloriously accoutred in their resurrection bodies than ever they have been in the natural flesh, and with the flush of celestial glory on their morning faces. Let us wait, and be still. Can we not be as self-controlled as this Capernaum pastor in the long ago?

III. THE TEST OF THE IMPOSSIBLE.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, "Thy daughter is dead; trouble not the teacher." I know what you are saying. You are saying: "It is all very well to talk about the patience of Jairus under these trying circumstances, but our case is not the same at all, for Jairus had Jesus right there, and he might do anything for him. We could be patient too if Christ were here in the flesh and ready at hand to help us." Well, the reply to that is, first, that we have Jesus with us in a nearer, closer way than mean when he said: "It is expedient for you ever Jairus had him, else what did our Lord that I go away?" And if we have never felt this nearness of Christ, then it is high time that we have some personal experiences with him in order that we may feel it. And second, we have no warrant to assume that Jairus

could have suspected in the least that Jesus would raise his daughter from the dead, because this is the first of such miracles, and Jarius had no mighty precedent on which he might have founded such a hope. No, he had no more grounds for faith and self-control than we have in similar circumstances. Even the spoken word of Christ, who turned to look into his face when he heard the overwhelming message, and to save the tottering faith of Jarius, expressed the quieting promise, "Fear not; only believe, and she shall be made whole."

And now at length he walks with Jarius to his home, and after thrusting aside all the unsympathetic hired mourners, and taking with him only the father and mother of the little

maid, and those three apostles best able to stand so wonderful a mystery, our Lord enters the still, curtained room and looks down on the quiet sleeper.

Taking her by the hand, the Lord of Life, who is never so magnificent as when he stands in the presence of death, with his calm voice of authority, which blazing suns and circling planets are in the habit of obeying on the instant, he commands, "Maiden Arise." And so the test of the impossible is met by Jarius as well as the other tests and his faith and patience and obedience are gloriously and wondrously rewarded. His little daughter is in his arms again!

"GO: TELL PETER"

BY REV. DAVID JAMES BURRELL, D. D., L. L. D., NEW YORK, N. Y.

Text: "Go your way, tell his disciples and Peter." Mark 16:7.

The focus of our thought is in those two words: "and Peter." Christ's resurrection was "Good morning" to all the disciples; but it was more to this man.

The last time he had seen Jesus was in the judgment hall, where he had thrice denied him. His best friend, whom he had so shamelessly renounced, was now dead! He said therefore, "I go a-fishing." Why not? The foundations of his faith had vanished into thin air. Why should he not return to his boats and nets? What better was there to live for?

But as he journeyed toward the lake, he was overtaken by certain women, who said, "We went to Joseph's garden early this morning to anoint the body of Jesus, and lo, the sepulcher was empty! And an angel standing by said, 'Go tell the disciples and Peter that he is not here. He is risen and goeth before you into Galilee.'" At these words the heart of the disconsolate man leaped up within him. "Did he make such special mention of me? Are you sure he said 'and Peter?'" On being certified that he had heard aright, he turned back and ran with flying feet to make assurance doubly sure. For if this were true, it could only mean that Christ had forgiven all!

I. Go tell Peter that Christ by his resurrection has set the seal of divine approval on his power to save; so that even so unworthy a backslider as he may turn and live. He is able to save unto the uttermost all who will come unto him. Wherefore, return to the service of him whom you thought to be dead but who is alive and liveth forevermore. Back to your calling as a fisher of men!

The forty days which intervened between this announcement to Peter and the Pentecostal miracle were wonderful days for this man. His drooping spirits were so revived that Christ was now everything to him. Listen to him as he speaks to the multitude in the open court: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have cruci-

fied and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. Repent ye, therefore, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In other words, this risen Christ is not only Peter's Saviour, but the Saviour of all who will penitently and believingly come unto him.

II. Go tell Peter that the teaching of Christ is yea and amen. On being required to give "a sign" that should verify his authority he had said, "No sign shall be given you but the sign of the prophet Jonas;" that is, three days in the belly of hell and then life and immortality brought to light! His credentials as a divine teacher were thus hypothecated on his resurrection from the dead. If that sign fail let him henceforth be known as an impostor and charlatan! If his locks be thus shorn then Samson shall be weak as other men. But if the sign be fulfilled, then let the voice from heaven ring down the centuries, "This is my beloved Son; hear ye him!"

III. Go tell Peter that the Oracles are true. The prophecies concerning One who should redeem the world by plucking the sting of death are fulfilled in Christ. "O fools," said Jesus in his first Easter sermon, "and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory?" Is it not written that he Seed of woman shall bruise he serpent's head? Is it not written that God will not suffer his Holy One to see corruption? It is not written that his dew shall be as the dew of morning? Thus it is written and thus it must be! To your knees and to your Bibles, therefore, O followers of Christ! Be not taken up by the lips of talkers! The word of the Lord standeth forever! Not one jot or tittle shall fail till all be brought to pass.

IV. Go tell Peter that the work of witnessing for me is not in vain. The fishermen who were called to be fishers of men were not enlisted in a losing cause. They were not commissioned to follow the Cross as the emblem of

a dead Christ but of one who was dead and is alive and liveth forevermore; of one who said, "Lo, I am with you always;" of one who personally leads his militant host on triumphant campaigns "even unto the end."

A friend of Peter's, writing on the resurrection twenty years later, made this conclusion. "If Christ be not risen we are of all men most miserable; our faith is vain, and ye are yet in your sins. But now is Christ risen from the dead and become the first-fruits of them that slept! Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

V. Go tell Peter that my Kingdom is destined to cover the earth as the waters cover the sea. The march of progress now begins. The humble Twelve who formed the nucleus of the Christian Church were commissioned to go forth to the conquest of the world. At the close of the first century there were half a million who followed in their train; at the close of the fifth century, ten million; at the close of the fifteenth century, a hundred million; at the close of the eighteenth century, two hundred million; five hundred million; and still the royal standards forward go!

It is related that Charlemagne was buried, by his own desire, in a sitting posture, clothed in purple and ermine, his crown upon his head and his scepter in hand. Long afterward his tomb was opened by the Emperor Otho; but, alas! little was left of the imperial glory! The crown had fallen from Charlemagne's bleached brow; his scepter lay in the dust; his royal robes lay in tatters about him. Sic transit gloria mundi. But not so with Jesus. He hath upon his vesture and his thigh a name written, "King of kings and Lord of lords." By his triumph over the king of terrors he is set above all principalities and powers. His triumph is assured; the gates of hell shall not prevail against it.

It may be that Macaulay's vision will come true, and at some future time a New Zealander will "stand upon a broken arch of London Bridge to sketch the ruins of St. Paul's." If so, however, it will be because the New Zealander himself will be the last consummate fruit of Christian culture; a man of higher attainments in moral power than those who reared the fabric of the great cathedral. For Christ is a living and omnipotent force moving the world, through each succeeding sun, into a clearer light; and this will continue until, in the restitution of all things, every knee shall bow before him and every tongue confess in the full glory of his millennial reign that he alone is King over all.

VI. Go tell Peter to watch and pray; for the Son of Man cometh in an hour that ye know not. The frequent intimations of Jesus as to his Second Advent were profoundly emphasized by his resurrection from the dead. The members of the early church made more of it than we. At break of day they did not say "Good morning," but "Maranatha!" At night-fall they did not say "Good night," but "Maranatha." "The Lord cometh!" And no one anticipated his appearing with a clearer hope than Peter,

who, more than a quarter of a century after the ascension, wrote, "The Lord is not slack concerning his promise; wherefore, seeing that ye look for his appearing, gird up the loins of your mind, and be diligent, that ye be found of him in peace, without spot and blameness."

VII. Go tell Peter that "God's in his heaven, all's right with the world." The antithesis of faith is pessimism. "There shall be wars and rumors of wars; but the end is not yet." Lift up your eyes to the bright light in the clouds! There is no room for quitters or slackers in the service of the risen and conquering Christ.

When Madame de Gasparin went through the burial-crypts of Palermo, her faith for the moment forsook her. Walking amid the heaped-up bones of centuries, treading upon the dust of the multitudinous and forgotten dead, oppressed by the all-prevailing mold and the chill, she was moved to cry like the prophet in the Valley of Vision, "Can these slain live?" But as she came from the Catacombs into the sunshine, turning backward she saw above the archway, Jesu Nazaret, Rex Judaeorum—the words that were written upon the Cross—"Jesus of Nazareth, King of the whole Israel of God!" And thereupon her faith came back as in a sunburst, flooding her heart with unutterable joy.

So, on the dawn of this Easter day, let Little-faith turn back from his "I go a-fishing" to meet his risen Lord with the cry, "I go a-fishing for men!" For, in the light which the luminous shadow of the Cross casts over the empty sepulcher, we know that our labor is not in vain in the Lord. He that goeth forth with weeping, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him.

On the evening of his resurrection the Lord came into the upper room, with the glory of his great triumph shining in his face, and lifting his pierced hands said to his disciples, "Peace be unto you!" This is the benediction of Easter.

O morning of the resurrection, break upon our souls, too often overwhelmed by sordid doubts and fears! Dawn upon the universal church, that it may go forth conquering and to conquer in the name of the risen Christ! Shine into the trysting places where we make our feeble prayers, and give us faith to realize that he ever liveth to make intercession for us! Shine into our night of sorrow, that, looking from the darkness of an open grave to the glory of the open heavens, we may praise him in whom life and immortality are brought to light!

The Candidate.

One of the smartest replies ever made by a Parliamentary candidate was that credited to Lord Palmerston. A heckler at one of his meetings had demanded of the statesman, "Will you, if returned, support such and such a measure?" "Pam" thought for a moment, then said, "I will——" "Hurray!" broke in the heckler and his pack. "Not," continued "Pam"—at which there were thunderous counter-cheers—"tell you," he concluded. And the general laughter made him prime favorite at once.

THE BRAMBLE BUSH SPIRIT

LESTER G. HERBERT, AUBURN, N. Y.

Have you ever come across some person with a Bramble Bush spirit? Of course you have, and didn't you find him thorny and uncomfortable to get along with?

Don't think for a minute that this is a temperament peculiar to the present day, for centuries upon centuries ago the ancient Hebrew recognized the Bramble Bush spirit and described it with wonderful accuracy.

Do you remember the Fable of the Trees? Of course you have read it or heard it told to you, but we will repeat it in order to refresh our minds, because we do get fuzzy in our mental processes, and memories of things which we have not met recently are likely to be blurred in outline.

Here is the story:

The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I leave my sweetness and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

This is a very shrewd depiction of many a situation in modern life. Some person is sought as was the olive for an important position of executive leadership. This individual feels that he cannot sacrifice his own interest and that he's not fitted to lead and guide others. A second person is sought, even as was the fig-tree, but he is modest and inclined to attend strictly to his own affairs. A third one is summoned, who is known by the fruits of his achievements, but he, like the first two, declines to leave that which has cost him so much already and will not listen to the suggestions of power and position. Then as a last resort, the members of that club or organization say, as did the trees, "We just must have somebody. Our body will go to pieces if there is no one to call meetings and to exercise the various duties of the official head."

And the people look around and perhaps light upon the humblest and the least-to-be-thought-of individual and say, "There is old Bramble. I am not so sure but what he might do pretty well. He has been faithful for years and nobody else will take it anyway. Let's ask him. He's harmless anyway!"

And Mr. Bramble looks very important and throws out his chest, clears his throat and says, "Ahem, so you would like me to be your

President, would you? Very kind of you, I'm sure, but since it is your wish, I will do the best I can to fill the position." Then the election takes place and there is no opposition to Bramble, although some are doubtful of the propriety of putting a man like that into office. As soon as he is duly installed, he proceeds to become something of a petty tyrant and literally says, "If you don't come right over here and bow down before me and do as I say, I'll burn you all up with my wrath, and power, and the various methods by which I will take revenge." Oh, the pity of it! That the giant and truly kingly Cedars of Lebanon should ever be tyrannized over by a mean, little, old, prickly Bramble.

It is true that many people who are not really big enough to fill important positions become domineering and quite unreasonable when once they are given power which they have not been trained to use. This is true of department superintendents, of some foremen, of some general superintendents and even of kings and presidents who have been called to act as rulers. When the opportunity exhibits itself, the Bramble spirit crops up and they want to be Boss. They want to be it. They want to have the credit for everything that is done. If somebody else says, "I have a suggestion to make," old Bramble will listen and then will say, "How did you come to think of that? I have had it in mind for years and have talked with a number of people about it."

And if you attempt to hold your own against the Bramble Bush kind of people, they will scratch and tear you so that you are apt to withdraw in disgust.

There is little use pointing out a situation unless we suggest a remedy. For criticism which is merely destructive does naught but discourage. There are enough discouraging things in the world, so let's see the sunshine whenever we can.

In the first place, the Cedars of Lebanon and the fig trees and vines had a chance to have one of their kind rule over the forest, but too much modesty, or selfishness, or a combination of both, prevented anyone of them from being public spirited enough to make the necessary sacrifices. So they really got in a measure, what was coming to them, to have to put up with the Bramble type of government. You have met people who wouldn't bother to go out to vote for Mayor or School Commissioner, or to attend an organization meeting to help put the best man in office, and yet these very ones would complain the loudest when the government or management didn't suit them.

It is true, too, that if we choose or permit someone to be chosen to lead us who has not had training along the lines of the discharge of important duties, we will run a big risk. Such people are sure to try to show authority, just for the sake of gratifying their own desire, to impress the other fellow. So leaders should be chosen with great care. There should not be too much haste and it is al-

ways a mistake to take a make-shift man who is likely to prove one of the Bramble family and to be a thorn in the flesh from that time forth.

Have you ever noticed how true it is that if you want a favor or the extension of a real courtesy, that it will always pay you to go to the highest man in authority whom you can reach? The office boy, the underling, or the one with very limited authority, is sure to assume large airs of impressive magnitude. Go to the real head or brains of the concern, and you will be sure to find a simple, unaffected, kindly individual with no time to waste, but with suggestions for all practical purposes. From such a one you will receive real favor and justice. This man is one of the Cedars of Lebanon.

All of which holds food for thought. It is this; true greatness is expressed by modesty and simplicity. Sometimes it is a real duty to sacrifice personal inclinations for a time in the interest of the Public Good. When people of sturdy and worthy type find that they have an individual cursed with the Bramble spirit to direct and rule over them, it is wise to be patient and tactful—up to a certain point. Beyond that point it is better to unite in self-defense, especially if a principle is at stake, for Bramble folk are always cowards and the threats of fire and vengeance are usually made in a mere spirit of bullying bravado. Sometimes it's best to call old Bramble's bluff!

English and American Preachers.

There is a difference in method between American and British preachers. I strongly deny the complimentary suggestion made to me in some quarters in this country that British preachers are better than Americans. It is discourtesy when an Englishman speaks in that way; it is rank ingratitude when Americans do.

The intellectual average in your pulpit is every bit as high as in ours, and its moral passion is as elevated and strong. But there is a difference. The British preacher conceives it to be his main business to educate his congregation in the fundamental and historical facts and principles of their faith. The American preacher is more concerned with the application of religion to the practical questions of the moment. Speaking paradoxically (and allowance should be made for that fact), I should say that if a strike is going on in the city the American hearer goes to church to hear about it, while the Englishman goes to forget it.

The American preacher fights his hearers' battles in the pulpit; the British preacher tries to lead them "where beyond these voices there is peace."

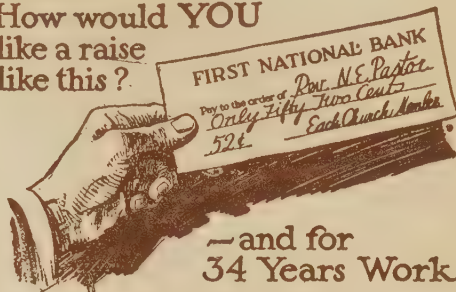
The dominant note of the American pulpit is vitality; of the British pulpit serenity.

Each method is inadequate in itself and needs to be checked and supplemented by the other and a freer exchange of pulpits should react favorably on both sides.

It may be pointed out, however, that this difference in method gives the advantage to the British preacher when he goes to a strange country. He is not tempted to deal with the questions that loom large in the newspapers of the day. Unfamiliar with your conditions, he would quickly make his ignorance apparent, get out of his depth and lose the interest of the congregation. I think that is, perhaps, what some American preachers have done in England. The British preacher, though perhaps he may be judged impractical and out of touch with life, does speak a universal language and deals with things that transcend national dissimilarities.—Rev. M. E. Aubrey of Cambridge, England, in *The Continent*.

52¢

How would YOU like a raise like this?



—and for 34 Years Work

THAT is the kind of increase in salary the minister has received. His living expenses have risen just as fast and as far as yours.

But he is paid on the average just 52 cents more *per church member* than he was paid 34 years ago.

The Minister Never Fails You

Every officer of the Government with a war message to deliver appealed to the ministers first of all.

But 80% of the ministers receive less income than government economists figure as a minimum for the support of an average family.

When hospitals need money they enlist the support of the ministers—and receive it.

But when sickness visits the minister or the members of his family they must be treated in a charity ward. His pay is less than a day laborer's.

We Pay Him Half the Wages of a Mechanic

8 out of every 10 ministers receive less than \$20 a week—about half the pay of a mechanic. And of these pitifully inadequate salaries, how much do you contribute? Nothing if you are outside the church; an average of less than 3¢ a day if you are a church member.

All of us share in the benefits of Christian ministers to the community. They marry us; bury us; baptize our children; visit us when we are sick. In their hands is the spiritual training of the youth.

We Are All Profiteers at Their Expense

Part of the Interchurch World program is this—a living wage for every minister of Jesus Christ; an efficient plant and a chance to do a big man's job.

If you want better preachers, help to pay the preachers better. It's the best investment for your community—and for your children that you can make.



INTERCHURCH WORLD MOVEMENT

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of 30 denominations.

The Interchurch Movement confesses its SIN against underpaid preachers and promises "A LIVING WAGE FOR EVERY MINISTER of Jesus Christ." They promise. Let us see that they PROVIDE, FIN.

Progress in the Living Wage for Ministers Campaign

The Living Wage for Ministers Campaign has won. The Interchurch Movement missed its opportunity to right a great wrong and share its \$40,000,000 with the men who raised the money for them, and the New Era Movement and other movements failed to grasp the opportunity to stop the stampede from the ministry. Presbyteries are taking action in their Presbyteries and are raising their preachers' salaries to a minimum of \$1,500 and a house for married men, and it is understood that \$1,200 is to be the minimum for unmarried men. Rev. Jesse Halsey reports for the Cincinnati Presbytery twelve raises in salaries ranging from \$200 to \$1,200.

The action of the Cincinnati Presbytery in making the salary \$1,500 and house will rejoice the hearts of the preachers in the following churches:

Venice, Dulfurd, Pleasant Run, Kennedy Heights, Mt. Washington, Springdale, Williamsburg, Reading, Lebanon, Carmel, New Richmond, Oakley, Blue Ash, Bond Hill, Covenant, Elberan and Montgomery. Presbyterian ministers who are not receiving \$1,500 a year, can learn how, what action was taken, and from what funds the necessary amounts were taken to make up the difference.

Below you will also find the action of the Portage County Interchurch Convention of 300 laymen and 30 ministers which unanimously passed a resolution that the minimum salary in that county should be \$1,200 and representatives of the several denominations pledged themselves to see that the money necessary to do this was taken from their Mission funds. This is the kind of action that produces immediate results. Any minister in Portage County, who is not getting immediate results should get in touch with Rev. I. J. Swanson, Ravenna, Ohio.

The General Conference of the Methodist Episcopal church at Des Moines, Ia., has appointed a committee to report to the conference on less than living salary for ministers and they may take action. If this action includes the appropriation of funds from the Centenary funds it will amount to something. But resolving that laymen who have already given the church \$120,000,000 shall go into their pockets again and give the \$3,786,245 necessary to increase the salaries of over 8,000 Methodist ministers receiving an average of \$543 a year will do no good. If the conference appropriates this amount then it will mean something besides idle words.

No, these secretaries and officials are not hypocrites, but, like Paul, they are zealous towards God.

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day; and I persecuted this Way unto the death, binding and delivering into prisons both men and women."

Paul didn't bind children, as the officials of the churches that are paying starvation wages to ministers are doing. For the wives and children are the greatest sufferers.

I have been accused of creating a spirit of selfishness and materialism among the ministers. I am glad to reply to that accusation here and will also be glad to reply to the Interchurch and other movement officials before the judgment seat of Christ. I aim to make every minister of the gospel in America materialistic and selfish enough to provide proper clothes and food for his wife and children. If he wants to flagellate himself or do penance by going around half fed and with thread-bare clothes, dodging the butcher, the grocer and the clothier because he owes them six months' old bills, that's up to him. He may think that it is the will of Christ that he should do so. But by the eternal he has got to demand a salary that will provide properly for his family or I

will pillory him before a justice-loving people, and hale him before the humaneness of public opinion.

In 1922 the Episcopal church is going to begin to do right by its ministers.

Minimum wage for clergymen is established by the Protestant Episcopal Church in annual convention at Philadelphia.

It is to become effective January 1, 1922. Clergymen in priests' orders less than three years are to receive \$1,200 a year; three and not more than five, \$1,500 and rectory; five and not more than eight, \$1,800 and rectory, and eight years and more, \$2,000 and rectory. In all cases, in addition to these salaries, the pension fund is to be paid by the dioceses.

* * *

The Most Satisfactory Action Taken

At the Portage County, Ohio, Interchurch Convention, with 300 laymen and 30 ministers present a resolution was unanimously adopted that the minimum salary for ministers in that county should be \$1,200 and a house. And the use of Home Missionary money collected in the Interchurch Campaign for making up the deficit where the church could not pay such a salary, is authorized.

This resolution was forwarded to the State Interchurch Headquarters.

Similar action, it is understood, is to be considered by the Congregational Churches of Ohio.

New Era Movement has good news for retired ministers.

"By special action of the Board of Ministerial Relief and Sustentation, the annuity for retired ministers has been increased to \$600. This was made retroactive. Furthermore, the participating age has been reduced from seventy to sixty-five years. This action, Dr. Master states, is entirely due to the increased income through the New Era. Just think of it, this Board has already received this year through the New Era a total of \$360,000, while for the previous year they received but \$162,000! What great things the church will be able to do for these splendid worthy servants of Christ if we raise our new budget!"

If a retired minister needs \$600 a year, how can an active minister with a growing family live on \$750. This ye should have done and not left this other undone.

* * *

Cincinnati, O., April 23, 1920.

Mr. F. M. Barton,
Care of The Expositor,
Canton Bldg.,
Cleveland, Ohio.

My dear Mr. Barton:—

In reply to your recent letter would say that under the New Era impetus all the ministers in the Cincinnati Presbytery have been raised to a minimum salary of \$1,500 and a house, for married men, which is a good beginning. Twelve raises in salaries by the congregations were reported at the last meeting of Presbytery, varying from \$200 to \$1,200 each.

Your attack on the Interchurch for not, first of all, raising the preachers' salaries sounds about as unreasonable as the following line of argument which I have encountered in more than one place where I have been speaking for the Interchurch. People are asking if, "when Rockefeller and these other millionaires, have raised the Interchurch fund, and distributed it among the ministers, they will not then command the preachers to say anything they please, and will thus line up the church against the labor movement, and the working people!" All of which sounds very strange, no doubt, but is just another one of the misrepresentations of the whole movement which one finds so often these days.

Yours very truly,
JESSE HALSEY.

Rev. Jesse Halsey,
2726 Cleinview Ave.,
Cincinnati, Ohio.

Dear Sir:—

Thank you for sending me Merril's letter. It certainly rejoices my heart and will rejoice the hearts of all our readers to learn that those deserving ministers who have retired are receiving the consideration they deserve, by having their annuity increased to \$600, and that the participating age has been reduced from seventy to sixty-five. I did not know that this age had ever been seventy. The casualties between the retiring age of fifty-five and seventy must have been high. It is a wonder that any lived to participate in this annuity. Now they will have only five years of struggle to keep life in their bodies.

With \$2,055,839 in the New Era Movement for retired ministers, it was expected that their conditions would be improved as soon as the money began to come in.

It is glorious to know that these men are getting \$600 a year and they do not have to wait until 75 per cent of them are dead before they are eligible. Now only about 20 per cent of them will die before they are eligible. Will you not use your influence to make it sixty at the General Assembly, or better yet, make it effective when these preachers are retired or become helpless.

Now, why could not the New Era Movement, that provides \$2,055,839 for retired ministers, provide for the 2,000 to 2,500 preachers who are getting less than \$1,000 a year, and some of them getting as low as \$600 a year—not many, thank God, in your church. These retired men with wives or someone dependent, need the \$600, but they do not need as much as the 2,000 to 2,500 preachers with wives and three or four children need the \$1,000 or the \$1,500, which the Presbyterian Synods are giving them—in resolutions. Would you like to do the will of Christ in your church and have the wives and children of your ministers rise up and call down God's richest blessings upon you?

Use your influence to see that money is provided from the New Era Movement to make good these synodical resolutions. And bring to these men through The Expositor, or elsewhere, news of this having been done. You shall have space on the first page and we will rejoice and silence our voices for justice.

Sincerely,

F. M. BARTON.

P. S.—You may think we enjoy carrying on this campaign. If we could be Christians and keep silence we would do it. But I cannot follow Christ and let such glaring injustice go unrebuked. My pen hand would be paralyzed if I did.

Why We Cannot Keep Silence

—, West Virginia, April 16, 1920.

Dear Mr. Barton:

My salary is only \$700, and as I have a wife and four children to support, it has now become impossible to do so with said income. Conditions became so pressing that we cannot allow only most necessary expense. I intend to resign and get another better paying charge. We will have to borrow the money to get there. You perhaps realize more than anybody else what this kind of hardship means and how shameless such Christians act. Of course, this letter is not meant for publication in the Expositor; at least, not with my name.

Sanford, Florida, April 22, 1920.

Dear Mr. Barton:

I must confess to a feeling of astonishment over your treatment of the Interchurch World Movement in the April number of your valued magazine.

I am a pastor on a small salary, twice increased in the last year without request from me, but by some influence which might be traced to the Movement. However, after attending a number of Interchurch conferences, and hearing the opinions of good and wise men of all denominations, I am convinced, as also by much reading, that the Movement is absolutely undeserving of such attack as you make on it. It has no great fund to divide among pastors,

but it has aroused, and it is arousing, a spirit and work among the denominations by which salaries are being increased, and large funds being raised for annuities. Take my own body, Congregational, which has lately raised over five millions for a "Pilgrim Memorial Fund" to pension pastors. The Congregational churches raised that sum as part of the Interchurch World Movement as related to them.

On every hand, where the Movement is understood, it is hailed as born of God to meet the present crisis in the world's needs. Men of the stamp of John R. Mott, Robert Lansing and a host of other leaders are heading the work, and their testimony and that of the spiritual men and statesmen of the great missionary bodies should not be idly passed over.

Would it not be fair, also, to print some of the communications on this subject in as large type as the editorial opposition?

I beg of you, for the sake of the work for the Kingdom of Christ, which calls for every particle of cooperation the church can bring to bear, to study the facts, attend some conference, read the Interchurch Bulletin, and fall in line with that which seems so evidently the greatest movement of the centuries for the winning of the world for Christ.

Sincerely yours,

CHARLES DeW. BROWER.

[There are 28 Congregational pastors in Florida—two \$2,500, three \$1,500, two \$1,200, four \$1,000. These eleven get \$15,900 of the \$26,377 in the last report, leaving the average for the other 17 preachers the glorious sum of \$616. Now, Friend Brower, when the Interchurch Movement gets these \$616 salaries up to \$1,000 I will put on the silencer.—Ed.]

Methodist—Kansas

I get \$900 a year, and were it not for a hundred dollars I get from my brother and the outside gifts, I would come out in debt every year. I will soon be old enough to be superannuated, and I have nothing to live on and no prospect of getting anything ahead at this late hour. It presses down on me pretty hard sometimes; but my faith is still strong and my hope is still bright. From the beginning I felt like the Interchurch World Movement was not apportioned in the interest of the most needy, and I have never had much of a heart to press the matter on my people, for I am frank to say that I do not have a member who thinks it is the thing to do as it is planned.

I have been elected to represent this county, and I have no one to work on the committees; and yet I am the key man, as you have heard over and over. I have been told that the M. E. Church is not going to do anything, and it is mighty hard sledding for one man to do much under the present condition.

Ohio—Evangelical

Dear Sir and Bro.:

I am certainly in favor of the campaign you have launched to help the underpaid pastors. I wish to give you a look into my prosperity, but also wish to add that I know of many who are in worse conditions.

I am serving two congregations. In both congregations I am required to preach the Gospel in two languages. Since my churches and members are in the country, it is a necessity for me to keep either a horse or a Ford. I have neither, because I am in debt to the extent of \$250 and because my salary would not permit it, even if I were clear of debt. Consider the chain around my neck. How can I do my work efficiently with \$800 salary, which is never paid on time? Consider the price of food and clothing.

In behalf of the thousands of my co-laborers in the ministry, I wish to thank you for the effort you are making to help the underpaid pastors.

I am in the financial campaign, but have no hope for a raise in salary.

Fraternally,

Presbyterian—Pennsylvania

"You know how I have sacrificed myself on this field, how I have walked through sleet and snow, wind and rain in order to preach; how I have trekked the fields, crossed the swollen streams and threaded the forests, through storm and sunshine, in winter and summer, these ten

years, in ministering to the needs of my people; how I have denied myself until my heart ached, in order to educate my children, and gone without food that the little ones and you might have to eat, and to have the movements take all. Is it any wonder, wife, that I have lost all faith in movements, and everything of the kind, and long for plenty of faith in God and to get the Church again free from all such distractions and nonsense. Oh, the pity and shame of it all. How I do wish we could have the General Assembly set apart a day for prayer, fasting and humiliation before God for the sins of movements and have Christian people seek the face of Almighty God in penitence and prayer, and I believe He would awaken the Church to begin a real, aggressive excursion into 'no man's land' for a genuine religious revival. . . . That was a fine message—a simple, direct appeal to raise the budget. Now, they could do that each time they wish to communicate with the Church, and we would be saved this awful extravagance. Each denomination was running its own forward movement, and if these had delegated one man its secretary of the movement, and if these men had gotten together and arranged a simultaneous campaign, we would have had all the advantages of the Interchurch Movement and none of its expense. We would have had the principle of co-operation, and carried the message of the church to the world with only the expense of the forward movements."

Presbyterian—New Jersey

My Dear Mr. Barton:

I am in sympathy with your campaign in the interest of increased and adequate support for the ministry. I believe it touches the vital spot in the life of institutional Christianity today. I believe this because I am convinced that the village church occupies the strategic point where the demands of a new era, which requires, I submit, not reconstruction but reform, can and can alone be met. For just as the city's population is replenished by the young from the rural regions, so are its institutions built up and maintained, and the church is no exception. Can a stream rise higher than its source? Will it be more pure than its source? Can it show more volume, afford more driving power, than the sum of all its sources? To abandon figure for plain language, do not the excluding the better leadership and the limiting the powers of the leadership that there is in the village church deny the opportunity to ensure that culture and the imparting of that vision to those who are bred in it, necessary to the production of an intelligent and virile type of Christian, who may go to the centres of population and take part in national and world affairs in a way that shall force him to be reckoned with as the kind of a spiritual factor, without whose influence we shall land in Bolshevism?

As I write, the papers are full of the railway strike, which is nothing if not revolution. We read, also, that the Communist Party are bent on revolution, and will not stop at bloodshed, if they fail to bring it in any other way. Will the cleansing of the outside of the platter longer serve as camouflage to conceal us and the weaknesses inherent in our condition? I believe not. Reform within is the method advocated by Christ. Can anyone improve on Him? Most of His ministry and practically all of His successes were in the country and "the villages round about."

I have spent ten years, what are ordinarily the best in a man's ability to serve, in a village church, in a village stationary in population and tending to stabilization in ideas. What I have above written is the resulting conviction. The city, the nation, the world needs that the best leadership and preaching be assured the village church. Soon it will be without any. And the Bolshevik, who is by no means without discernment, will rejoice.

Maine

Dear Mr. Barton:

I appreciate the fine, noble effort you are making through the pages of the Expositor to impress upon the officials of the Interchurch Movement that a substantial sum should be set apart, not for pensions for old and disabled ministers, but for the men who are in active serv-

ice and who are receiving less than a living wage. I am in favor of the movement, and believe that through it a great advance in Christian work and service can be and will be made; and I am putting myself beneath the burden imposed upon our own little church, which is \$7,800, and will encourage my church to go over the top; but, Dr. Barton, I can't, with the very best grace, extract this money from many of my poor people to raise the salaries of underpaid teachers and professors in our schools and colleges and leave the poor, underpaid minister without any consideration, making the latter end worse than the first. Here is my condition, and it is illustrative of thousands: I am receiving today the same salary I had before the war—\$1,000. I have six children to feed and clothe, with the exception of the help I get from my oldest boy, who is 14 years old, and who, out of school hours, is working in the local drug store and is thereby able to clothe himself. What can a man do on \$20 a week caring for a family like mine? Now, I am asked to raise, in addition to the local budget, \$1,800 per year for four years. No benefit comes to me from this additional increase in the budget. It does not seem consistent to me for a church to assume this added responsibility without giving the pastor a boost. Of course, I will do my utmost to make the campaign a success; but I can't help but feel the injustice done to the very men upon whom the organization must depend for the consummation of its BIG DRIVE.

Presbyterian—Pennsylvania

April 9th, 1920.

The Expositor,
Cleveland, O.
Gentlemen:

Allow me to congratulate you on the general merits of The Expositor and especially on your stand with respect to the Interchurch Movement. Swivel chair secretaries have been summoned from far and wide to the New York office at large salaries, whose main duties seem to be to send out pamphlets to the pastors, advising the latter how to raise the enormous budget. Then the audacity of it all! When this money has been extracted from the unsuspecting church members, the pastors (who through all the campaign will have the hard uphill fight, are to exercise their business qualities by further bleeding the people to eke out a miserable existence for themselves. This is unjust and unfair, as you have courageously set forth.

Very truly yours,

Baptist—Texas

My Dear Bro. Barton:

I am writing to ask that you discontinue the magazine, not that it is not good, but it carries some things that I do not care to have about me. As you already very well know, the Baptists of the South are practically a unit against the Interchurch World Movement, and the new institution has had no regard for other people's ideas and positions, and so I do not even care to read about its success.

We Baptists stand on a platform of allowing every man the right, which is God-given as well as law, to believe and practice whatsoever he pleases, without molestation or hindrance. This is more than the other religious propagandism allows, and so it is not a welcome visitor that commends the work of the Interchurch proposition.

I am sure you do not need that I should go into details and tell you of the whys and wherefores; however, they can be given if you so want them.

From a Missionary

I was away about two weeks last month, and had a very interesting time in — and —. I baptised two women in —. One of them is the wife of one of our members, and her conversion is undoubtedly due to the consistent life he leads and the good testimony he bears constantly. There is quite a group of believers on a farm near —, all converted through the testimony of this brother.

We long to see more power in the meetings and more consecration in the believers. Sometimes our preaching seems to fall very flat, and is done under great effort, but on the whole

there is much to encourage us and strangers are constantly hearing the word, and cases of conversion are not lacking.

We have received a copy of "Hudson Taylor and the China Inland Mission." We are greatly interested in reading this book. The opening pages appeal to me profoundly. The ground of appeal made by Dr. Taylor at Perth is the only true ground. The societies today have deliberately moved from that ground, with the result that much is being done that is not true missionary work. I am deeply concerned about this situation; it is serious, and is getting worse. The societies are not evangelizing —, and, with all their appeals and drives, will not do it, for their plans are for big institutions, schools, colleges and universities in the big cities, and practically no plans for aggressive evangelism, no plans for that plain setting forth of the gospel either at home or abroad, which declares that men are perishing eternally without the Gospel. Meanwhile we are flooded with circulars, papers, statistic forms, questionnaires, etc., etc., which by the time we have filled them up and the different committees have considered them, are **out of date**. I have exactly forty-eight sheets on my desk today, and I have filled in and sent off about as many more to the Board, the New Era, the Interchurch, the Committee on Co-operation, etc. The expense must be enormous in connection with these movements. If there were any results, we would not mind, but we don't even get an acknowledgment of the receipt of our letters; and the line of inquiry and the line of work planned seems to include everything but the Gospel.

The Committee on Co-operation in — consists of a group of the most extreme "modernists," and nothing in the line of aggressive evangelism will meet with their approval or sympathy. I am convinced of that. A paper they are publishing treats of anything but the Gospel, and it is a wicked waste of missionary money, if it is being produced with mission funds.

These are dark days; thank God they are the last days, and all these things but throw us back onto the Lord and the blessed hope is our comfort and stay.

California

At a recent meeting of the pastors of California, in the Interchurch World Movement, someone suggested that the Mormons be included with other Christian denominations. Mormonism is not a Christian religion in any sense. It is "heathenism veneered with Christian terms." The Mormons keep 2,000 missionaries constantly working among Christian people, trying to persuade them to turn from Christianity to heathenism. Could you find room for an article showing why every pastor should be on his guard against Mormonism?

I have made a very careful study of Mormonism from their "inspired" books, and from conversations with many bishops, missionaries and hundreds of other Mormons. In missionary work I called at more than 500 Mormon homes.

Methodist Episcopal—South Dakota

April 25th, 1920.

Dr. F. M. Barton, Editor,
Cleveland, Ohio.

My Dear Doctor:

I have been noting with interest your campaign for better salaries for us pastors. However, we have come to a parting of the ways on that point. I do not like your attitude toward the Interchurch World Movement in its great campaign. I can't help but feel that you are doing the Lord's cause a grave injustice in publicly taking this attitude, whatever personal opinions you may have. Because a few of us preachers do not receive a "salary," in the popular sense of that word, the wheels of Christian progress should not be diverted from world revolution and commence to revolve about us.

I am only a young preacher, in the fifth year of my ministry. (I have fourteen months' military service to my credit.) I am serving a two-point circuit, coming seven months ago, with a promise of \$1,200 and house. In spite of a great deal of sickness and resulting doctor bills for the

family and a heavy coal bill, we have been more than breaking even. With summer coming on and a little garden to help, we ought to do still better. Now it is beginning to look as if the \$1,200 was going to be \$1,400 or more. The charge was down and out when I came, but the people are responding to my ministry both spiritually and financially. There is a great open field. All it needs is working. That is the reason for my being here anyway—to work.

I do not know what class of pastors are writing hard luck stories for you, nor the conditions of their respective fields, but it appears to me that something is radically wrong with the preachers themselves. I refer to your "Eighteen Points." I would state that at least two of those men were proverbial kickers, and would object to any movement that did not yield directly into their coffers. I have recently discovered to my personal grief that the exalted Ministry of God has such men, as well as every common walk in life. Six other of your "Eighteen Reasons" have charges in the North Middle West. My dear doctor, there is absolutely no need for any man to serve in this section for less than a living wage if he has good health. In many cases I believe the trouble can be located in the answers to the following questions:

1. Are you **alive** as pastor and preacher?
2. Do you practice thrift and economy in the home? (The worst salary kicker in these parts is trying to run and pay for an \$1,800 automobile on a \$1,300 salary and support a wife and seven children on the side.)
3. Are you practicing and exhorting members of your congregation to practice the Scriptural tithing of income?

If these three do not locate the disease, then—
4. Is there a field for your denomination in that community, or are you trying to duplicate and live by proselyting?

The Home Missions Boards of the different denominations expect to reap sufficiently from this great campaign to properly care for the **needy** fields—a thing they have not been able to do in the past. It is up to the rest of us to deliver the goods and look out for ourselves.

Incidentally, I might state that in this district of my denomination every charge demanding the full time of a resident pastor paid him a living wage and more than met their quota in the Centenary campaign last year. Of course, we are not getting rich quick, but that is not why we are in this game, I take it.

Doctor, in my humble opinion, this is no time for us to air our hard luck stories. Christ has work for us to do, and I believe He was the inspirer of this great movement. If our small field happens to be made up of paupers, but little will be asked of us. If not, let us not shirk our duty for selfish reasons. The fact of the matter is, people, both rich and poor, have money for everything else. Why not divert as much as possible into righteous channels?

I have written at length, but I desired to have you know my reaction at your "campaign" as it affects the Interchurch.

Very respectfully,

OLIN D. JACKSON.

Dear Brother:

Rejoice, O young man, in thy youth, before the evil days come, when you will be sent from the desirable churches to the churches that pay niggardly salaries, unless you happen to succeed in climbing up into the 9 per cent class in your church who get more than wages. You are now almost within reach of the 42 per cent class who average \$1,338 per year. And may our God preserve you from falling into the 49 per cent class that average about \$750 a year.

In your conference there are 174 churches and 114 preachers. There are 65 charges that pay less than your church. And there are probably some 34 preachers that are receiving considerably less than you are. You have exceptional ability, having been in military service fourteen months. I rejoice with you in your success, and no doubt your district superintendents point you out as an example to be followed. You know that in some shops they pay bonuses to speeders who set the pace, and set it so fast that the slower ones wear themselves out in a few years in an effort to keep up. So

don't be hard on these brethren, who have not been so highly favored or equipped as you have.

In fact, I know some very able ministers, somewhat older than you, that lend a hand in getting increases of salary for less fortunate brothers.

You complain that the kickers are all misfits and give a glaring example of a minister with seven children running an \$1,800 auto on a \$1,300 salary. Entering the ministry does not make a man fool-proof.

You do not say anything about how many children you have. If you have none, wouldn't it be fine for you to pay for the education of one of those seven children? The more we bear the burdens of others, the more considerate do we become.

You have discovered why the eighteen men I quoted are failures. Won't you take one or more under your wing and show him the way out? When you entered military service, you virtually offered to sacrifice your life to make the world a good place to live in. For these eighteen men and their families the world is not a good place to live in. It may be the minister's fault, but not the fault of the children, and in most cases not the fault of the wife. Jesus asked, "who was neighbor to him who fell among thieves?" Would you like to be a neighbor to one of these men, as well as priest or Levite?

Sincerely,
F. M. BARTON.

* * *

Methodist—Nebraska

You have my hearty endorsement of your agitation in favor of the underpaid clergy. I am a young man, just entering the work. Your efforts and sympathy in this matter have given me new heart and courage. More than once I have been fully resolved to seek another vocation because of the starvation salaries paid by the majority of the churches. My first appointment paid me \$250 per year, and the people thought that they did exceedingly well. I am sure that I could not be persuaded to endure the same hardships again. Many of my college friends, young men that would have been a credit to the church, always gave this as their reason for not entering the ministry. It is their impression that the church does not care, and further, that it is not concerned as to whether the minister gets a living wage or not. It would seem to me that the Interchurch World Movement leaders might well consider the text, I Tim., 5:8. I, for one, should like to ask them in what way they are helping to provide for the man in the harness. The man that must carry the burden, and shove the movement over the top? Are we in the future to continue to deny the faith, because of our failure in the past? There are dangers ahead that our leaders do not see, or, at least, they refuse to recognize them. You are to be commended for your noble and heroic stand.

Fraternally,

* * *

Tuscarawas County Courts Will Determine Value of a Church to a Community.

A road was improved in Tuscarawas County which made a church at New Philadelphia of easy access to the members who made up the United Brethren Church at Brandywine. The trustees were authorized to sell the Brandywine church. Now comes three men of the Brandywine community, not members or supporters of the church, who bring suit for \$3,000 damages by reason of the removal of the church. We hope to give more definite information in the next issue. These men think the church of value to the community, though they did not attend or support it.

Connecticut

Unfortunately I am pastor of a church that "does not pay its bills" (this is in confidence), and of course, its pastor suffers with the rest. This winter has been a hard one and we have

suffered not only from the lack of fuel, but from the lack of food, and it has been very hard for us. I have been sick and my wife and daughter also, and not a soul came in to care for us, and yet I ministered to them, calling on and praying with the sick through the influenza epidemic, and burying the dead, until I was completely exhausted from lack of nourishing food and the severe weather. I am not complaining at all, neither am I surprised, for my Master suffered still more, and Brother Paul had an experience with false brethren.

God Bless you in your work;

* * *

MOTION PICTURE INDUSTRY IN POLITICS TO LEGALIZE SUNDAY MOVIES

By Edgar L. Williams, D. D., Secretary Church Federation of Indiana.

The Church Federation of Indiana fought the Senate Sunday Movie Bill in the Legislature in Indiana, 1919, to a finish. It was a close hard fight and we won in this state by a margin of one vote.

Now in 1920 the astonishing fact appears, that there is still high-handed violation of our statute Sabbath law by the movies. The Federation sent out recently questionnaires to the ninety-two county towns and returns show that whereas, when we defeated the Senate Bill, January, 1919, there were thirty-two cities in Indiana having Sunday movie shows, there are now, April, 1920, forty-four cities and towns in this state where the movies are illegally running open on Sundays.

The wail of the pastors in these questionnaire returns is something terrible; young people straying away Sunday nights and in many cases never won back again to the church services. One pastor in Indianapolis says he lost twenty-five per cent of his Sunday night audiences when the Sunday movies opened. Towns as small as one thousand population have Sunday night shows, all these in violation of law. But the law is weak—only Ten Dollars fine, and a possible jury acquittal as was the case at Cambridge City, Ind.

We need constructive Sabbath legislation. In Kokomo the Sunday shows opened about six weeks ago but agreed to close at seven P. M. In the summer when church services begin at eight P. M. the movies will probably keep open until eight o'clock, and after the movies close a little fresh air walk or ride will be necessary for the movie audience and they will be too considerate of proprieties to go late to church, and then, what habit will likely be fixed?

The Executive Secretary of the Church Federation recently addressed the Indiana Evangelical Association Conference, the North Indiana Methodist Episcopal Conference and the April meeting of the Presbytery of Indianapolis. Action highly commending the Federation work and condemning Sunday motion pictures shows was unanimously passed. An overture presented to the Presbytery of Indianapolis was unanimously voted to be sent to the General Assembly and reads as follows:

"We overture the General Assembly asking it to reaffirm the action of 1919 in regard to the desecration of the Sabbath by Sunday motion picture shows, and in view of the organized effort of the motion picture men to secure legislation in the support of the commercial Sunday movie in all our cities and towns of all the states in our country, we overture the Assembly to call upon all our pastors and churches to exert every possible influence to prevent this outrageous desecration of the Sabbath day and to co-operate with other denominations, church federations and organizations which seek to preserve our Sabbath for worship and rest."

If we lose the Sabbath in America, how great is that loss! Church Federations can mass forces and should be well supported by all good people who love their country and seek to preserve the worship of God in their country.

CURRENT INFORMATION

has been an extensive, consistent and foremost advertiser in the "Expositor" this year. This fact alone guarantees that our service is right—that we are giving value received. We could not misrepresent and still hold our place in the Expositor. We do not promise that our helps will fit the exact needs of every customer, but we do promise that if you are the one who is dissatisfied, we will stand back of our guarantee to refund your money. The secret of our success is found in our legitimate motive of helping busy pastors to meet the demands and thus retain their power; poor pastors to supplement their incomes by giving our lectures in their community; and handicapped pastors to grip the essentials of success. In this service we have many imitators but no real competitors. Herewith we list our timely valuable helps.

TIMELY COMMENCEMENT ADDRESSES

"LIFE'S GREATER HORIZONS"

(Inspirational)

"MAN'S GREATEST JEWEL, LIFE"

(Determination)

Two powerful addresses that are exactly what you are looking for; 2 for \$1.00

SPECIAL BACCALAUREATE SERMONS

"LIFE'S GREAT PRIZES"

"LIFE'S MISSION"

Exceptional sermons for that special occasion when you want to be at your best, 2 for \$1.00; 75c each.
(If you paid more for these we will give a rebate of \$.25 on each with a \$2.00 order)

FOURTH OF JULY SPEECHES

"LEST WE FORGET"

"LIFE'S REHEARSALS"

Addresses that will stir all thinking people to a deep realization of what America means. 75c each
or the two for \$1.00

"THE FLAG'S CHALLENGE"

(Patriotic—Zealous)

"KNIGHTS OF TOIL"

(The crest of strife)

These will furnish very valuable material for these special occasions and we offer them to you for
less than your research time is worth; 75c each; 2 for \$1.00

IT PAYS TO BE A SUBSCRIBER

to our WEEKLY SERMON SKELETON SUPPLY SYSTEM. In addition to receiving every week two skeletons full of helps, illustrations, enriching thoughts and inspiration, containing 2,500 words each, all of these special which we sell at fifty, seventy-five and a dollar apiece are sent absolutely free with a years' subscription, or specials are sent for whatever months you subscribe. Fill in the blank.

Gentlemen:

Please enter my subscription to your WEEKLY SKELETON SERMON SUPPLY SYSTEM, as indicated below. Inclosed you will find my remittance of \$.....

On years' subscription and all specials, \$9.00.

Six months and specials.....\$5.00

Three months and specials.....\$2.75

One month and specials.....\$1.50

Sixteen Skeleton Sermons.....\$2.00

(An Introductory Offer, compilation of
last 8 weeks' sermons.)

Name.....Address.....

(Be sure and inclose extra postage for first class (sealed) mail)

THE BEST SERMON MATERIAL

is to be found in our standardized lectures some of which we list below. They are full of wit, humor and apt sayings, yet they contain the deepest philosophies of life and present the truth in the most gripping manner. Every customer praises them.

**THE OVERDRAFTS OF LIFE
KNOCKS AND KNOWING**

WHEN A FELLOW NEEDS A FRIEND

SMILING AND LIVING

THE AUCTION SALE OF A BOY

APPLE PIE FOR TWO

SOMEONE, EXPLODING MY BUBBLES

**THE FAILURE OF SUCCESS
RICH AND HAPPY**

THE PRAISE OF HYPOCRISY

FOOLS IN OUR PARADISE

ON THE THRESHOLD OF THE UNSEEABLE

A MAN'S CHANCE

LESSONS FROM THE MISSISSIPPI RIVER

All fourteen for only \$5.00; any seven \$3.00; two for \$1.00.

We write special sermon outlines, addresses and lectures to your order.

EVERYTHING LISTED ON THIS PAGE, except subscription, FOR ONLY \$8.00.

CURRENT INFORMATION

Supply Office, Dept. S. W.,
Forman, North Dakota

Send all orders direct
to Supply Office.

Main Office, Dept. R. W.,
Fargo, North Dakota

GENERAL INDEX—JUNE

Any matter not numbered as an illustration is indexed herewith.

Advertising services, mem-
bers875
Automobile Sunday, time
for875
Best of recent sermons.....909
Biblical criticism, story of
(cont. from May)—Hart-
man870
Books, list of good.....907
Book, one at a time.....877
Books, shelf of good.....900
Bramble bush spirit—Her-
bert914
Bulletin board that
preaches878
Calendar, for your879
Child insurance, a safe—
Reisner867
"Child shall lead them, a
little"878
Children's Day887
Children's Day, a commun-
ity873
Children's Day card.....874
Children's games, origin
of—Belden865
Commencement Day891
"Community Christian cen-
ter"880
Cut gems898
Days, six great!.....877
Deacons' fund875
Dedication Service897
Elderly people, entertain
the874
Farmers pay church debt 880

"Go: tell Peter"—Burrell. 912
Graduates, message to....874
Graphic aim at Auburn.....880
Great affirmation—Hawes 909
Great texts and their treat-
ment893
Homiletic Department909
Homiletic Year887
Hotel guests, going after 875
Ideals, suggestive—Hart.....899
Illustrations from note-
book of missionary.....884
Illustrative Department.....881
Jairus, tests of—Brank.....910
Life insurance, how I saved
on my869
Living wage for ministers,
progress in916
Members, going after new 897
Men of Alturas, how I
reached877
Methods Department873
Minister's message, multi-
plying879
Ministry, economic deter-
minism and the Jordan 866
Missions, the whole church
studying878
Nature stories895
Neighborliness, one way to
practice876
People, greeting the898
"Pinch Box," have a.....876
Prayer Meeting Depart-
ment901

Preachers, English and
American915
Religion, developing per-
sonal880
Religious Review of Re-
views903
Roll call day, have a.....874
Rose service874
Sermon, an editor's.....873
Sermon contest \$500906
Sermon illustrations—
Swanson881
Sermon topics and tracts,
good898
Sermons aimed at day's
drift897
Sermons for young people 879
"Shut-ins" given outing.....878
Singing same hymns often,
value of875
Soldier to the church,
trying the returned.....878
"Stewardship" now, push. 875
Summer efficiency, reading
for879
Sunday night congregation.
increasing876
Sunday School teacher's re-
port897
Temperance904
Texas, fight is on in.....877
Vacation experiences908
Visitors, word to876
Vote, get the people to.....879
"Wife, hand this to your" 879

ILLUSTRATION INDEX

First figures below refer to illustrations; second to page numbers.

"Be a good one"467-893
Bolshevism antidote
for462-892
Bow in the cloud.....473-895
Boys, word to448-889
Bright pin447-889
Child in the midst.....446-889
Childhood adrift452-890
Children's sayings450a-890
Children to parents,
duties of449-890
Chinese patriot434-884
Commencement, 1920 466-893
Conscience, train the. 469-893
Contentment445-888
Cross, pull of the.....441-886
"Day before" at home. 459-891
Difference, no455-891
Disobedience, liberty
of450-890
Eclipse475-895
Education pays, how. 464-892

Eyes and no eyes.....474-895
Faithful unto death.....435-884
False because new,
not439-885
Finish the work436-885
God revealed in na-
ture471-895
God's love, nature voic-
ing442a-888
God, wide-gauge good-
ness of476-896
Golden milestone427-881
Growing444-888
Hold448a-890
Illiterates, millions of. 463-892
Keep cool438-885
Left-handed, on being. 428-882
Life, vital thing in . 468-893
Love that won.....456-891
Luggage of life.....431-883
Me, that is for.....478-896
Name, how do you
write your?451-890

Object lessons454-891
Onions433-884
Other side of the hill 429-882
"Rex," he is477-896
"Rice Christians"437-885
River, the430-882
Sabbath, blessings of
the Christian440-885
Sky, teachings of the. 472-895
Spirit, the442-886
Sunshine457-891
Teacher, the great465-892
Teaching book460-892
Teaching state461-892
Texts and themes, chil-
dren's Day441a-887
Tongue, the453-891
Vocational training470-893
Watch your steps.....443-888
Which—that blessed
word432-883

SCRIPTURE INDEX

First figures below refer to illustrations; second to page numbers.

Gen. 1:14-18475-895
Gen. 1:31433-884
Gen. 9:11-17473-895
Num. 11:5, 6433-884
Deut. 34:1429-882
Judges 20:16428-882
2 Sam. 13:4894
1 Kings 2:4443-888
Job 21:15437-885
Psa. 8:1, 3-5472-895
Psa. 19:1, 2442a-888
Psa. 19:6475-895
Psa. 42:8893
Psa. 46:4430-882
Psa. 104:24471-895

Psa. 145:10441a-887
Prov. 3:1-18902
Prov. 15:1438-885
Prov. 22:3441a-887
Isa. 40:22472-895
Isa. 41:10441a-887
Isa. 54:13461-892
Isa. 58:13, 14440-885
Matt. 6:28441a-887
Matt. 6:28-33441a-887
Matt. 6:33432-883
Matt. 7:7441a-887
Matt. 18:2446-889
Matt. 28:16-20901
Mark 10:27453-891
Mark 10:49894
Mark 16:7912

Luke 2:45444-888
Luke 8:41910
John 14:1427-881
John 19:30436-885
Acts 4:12432-883
Rom. 1:20471-895
Rom. 8:28909
1 Cor. 15:6901
Gal. 6:2, 5431-883
Eph. 6:1450-890
1 Tim. 4:16441a-887
Heb. 6:19441a-887
Jas. 3:8453-891
1 Pet. 4:14, 16.....434-884
2 Pet. 1:19460-892
Rev. 2:10435-884